

PREDICTIVE ASTROLOGY

THE NIRAYANA SYSTEM

(SIDEREAL ASTROLOGY)

WITH REFERENCE TO HINDU VEDIC ASTROLOGY

Part II

AS TAUGHT BY PROF. ANTHONY WRITER

**To the students of Jyotisha Bharati
Bharatiya Vidya Bhavan
Mumbai**

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TABLE OF CONTENT

Ch. No.	Description	Page No.
XV	THE NODES OF THE MOON – RAHU AND KETU	4
	Manik Chand Jain on Rahu & Ketu	5
	Barbara Pijan Lama: What are Rahu & Ketu	6
	Das Goravani, in his writing about the nodes	6
	RAHU AND KETU :The Great Churners	7
	Effects of Rahu and Ketu in the Twelve Houses	8
XVI	8) RAHU – THE ASCENDING NODE OF THE MOON:	13
	Vedic Symbolism of Rahu	14
	Rahu's Profile – Barbara Pijan Lama	15
	Rahu in the 12 Rashis	18
	Rahu in the 12 bhavas	21
	9) KETU– THE DESCENDING NODE OF THE MOON	27
	Vedic Symbolism of Ketu	29
	Benefic effects	30
	Malefic effects	30
	Ketu at different levels of awareness	31
	Positive management of Ketu's malefic effects	32
	Ketu gives the results of His lord and co-occupants	33
	Ketu The Great Withholder	33
	Ketu, the Spiritual rejuvenator	34
	Transit of Ketu in the Radix Chart	35
	Ketu in the 12 Rashis	36
	Ketu in the 12 Bhavas	39
XVII	PLANETS AND PHYSIOLOGY	44
XVIII	SIGNIFICATION OF PLANETS	45
XIX	OTHER GENERAL CHARACTERISTICS OF PLANETS	50
XX	SHADBALA	52
	- Signification	52
	- Calculation	52
	- Types of Shadbala	53
	- Shad Bala – Sthana Bala	53
	- Dig Bala	56
	- Shad Bala - Bala Summary	64
	- Use of Shadbala	65

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TABLE OF CONTENT

Ch. No.	Description	Page No.
XXI	DIVISIONAL CHARTS OR VARGAS	69
	D-2 Divisional Chart or the Hora	73
	D/3 Divisional Chart or the Dreskhana Chart	74
	D/7 or Saptamsh Chart	85
	D/9 Chart or Naavamsha	88
	D/10 or Dashamsa	90
	D/30- Trishansh Chart	92
XXII	NAKSHATRAS IN ASTROLOGY	95
	Nakshatra Ashwini	96
	Nakshatra Bharni	98
	Nakshatra Kritika	100
	Nakshatra Rohini	103
	Nakshatra Mrigashira	104
	Nakshatra Ardra	107
	Nakshatra Punarvasu	109
	Nakshatra Pushya	110
	Nakshatra Ashlesha	112
	Nakshatra Magha	113
	Nakshatra Purva Phalguni	115
	Nakshatra Uttra Phalguni	117
	Nakshatra Hasta	118
	Nakshatra Chitra	120
	Nakshatra Swati	121
	Nakshatra Vishaka	123
	Nakshatra Anuradha	125
	Nakshatra Jayestha	126
	Nakshatra Moola	128
	Nakshatra Purva Ashada	129
	Nakshatra Uttra Ashada	131
	Nakshatra Shravan	132
	Nakshatra Dhanista	134
	Nakshatra Satabhista	136
	Nakshatra Purva Bhadra	138
	Nakshatra Utra Bhadra	139
	Nakshatra Revati	141
XXIII	MATRIMONY:COMPATIBILITY ANALYSIS OR GUNA MILAN	143
	GLOSSARY OF NIRAYAN ASTROLOGY AND TERMS	150
	CLASSICAL JYOTISH / VEDIC ASTROLOGY TREATISES/BOOKS/TEXTS	306

BIBLIOGRAPHY

309

THE NODES OF THE MOON – RAHU AND KETU

BPHS, Ch. 3 [Planetary Characters and Description], Shloka 30:

“Rahu has smoky appearance with a blue-mix physique.

He resides in forests and is horrible.

He is windy in temperament and is intelligent. Ketu is akin to Rahu.”

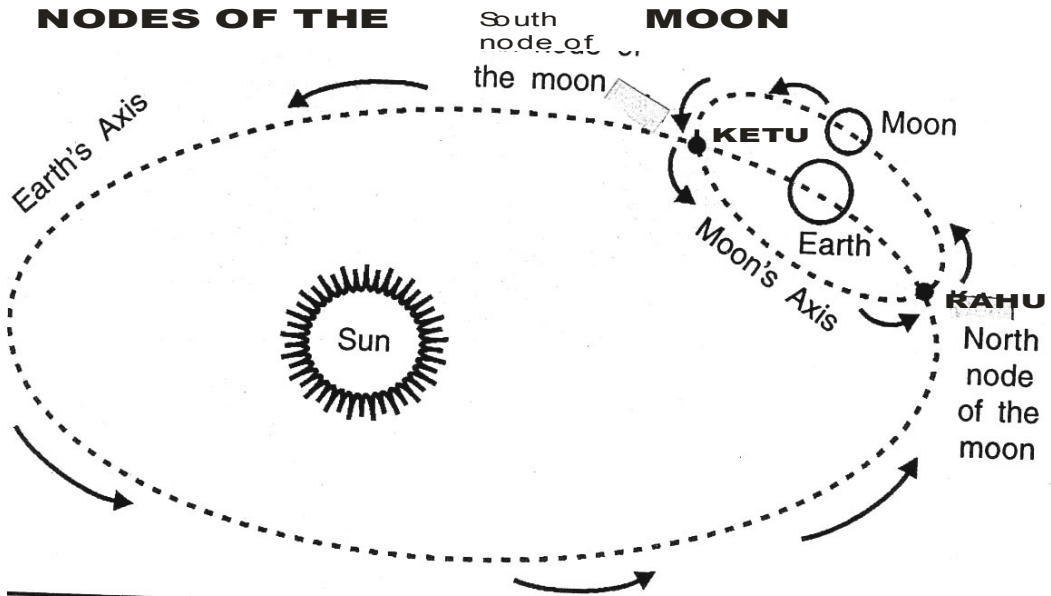
BPHS Ch. 3, Shloka 41-44:

“Rahu rules the outcaste while Ketu governs mixed caste. ...

Rahu denotes multi-colored clothes and Ketu rags.

Lead and blue gem belong to Rahu and Ketu.”

RAHU & KETU : THE NORTH & SOUTH NODES OF THE MOON



BPHS, Chapter 3, verse 30:” Rahu has smoke like blue body, lives in forests and is horrible. He is windy in temperament and is intelligent. Like Rahu is Ketu.”

The Moons apparent path intersects the ecliptic obliquely at two points called the nodes. The point where the Moon crosses the ecliptic from south to north is called the ascending node or Rahu, where it crosses the ecliptic from north to south is called descending node or Ketu. These two points are 180 degrees apart and their movement is constantly retrograde, meaning, against the normal direction of movement of planets. Rahu and Ketu are given special status and considered as planets in Indian astrology. Rahu and Ketu take approximately eighteen years and ten days to complete one round of the zodiac .

In Hindu mythology, Rahu is a snake that swallows the sun or the moon causing eclipses. He is depicted in art as a dragon with no body riding a chariot drawn by eight black horses. Rahu is one of the navagrahas (nine planets) in [Vedic astrology](#). The rahu kala is considered inauspicious.

According to legend, during the Samudra manthan, the asura Rahu drank some of the divine nectar. But before the nectar could pass his throat, Mohini (the female avatar of Vishnu) cut off his head. The head, however, remained immortal. It is believed that this

immortal head occasionally swallows the sun or the moon, causing eclipses. Then, the sun or moon passes through the opening at the neck, ending the eclipse.

Astronomically, Rahu and Ketu denotes the two points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere. Therefore, Rahu and Ketu are respectively called the north and the south lunar nodes. The fact that Eclipses occur when Sun and Moon are at one of these points gives rise to the myth of the swallowing of the Sun.

Surya Grahan, solar eclipse, is widely mentioned in the Holy Scriptures of Hinduism. There is also an interesting myth regarding the occurrence of Surya Grahan. It happened during the Samdura Manthan (churning of ocean) episode in the Puranas. Rahu (Demon) and Mohini, an incarnation of Lord Vishnu, are the main characters in the incident.

The Amrit (elixir) that was obtained from churning the ocean was cunningly stolen by Ausras (Demons). Lord Vishnu took the form of Mohini, a beautiful damsel, to win back the Amrit. She achieved her mission by enamoring the Asuras, they fell for her beauty and handed over the Amrit to her.

Mohini returned to the Devas and started distributing it. Devas sat in a line and mohini gave a portion to each one of them. Rahu, an Asura, who found out that they were tricked took the form a Deva and sat in the line between Chandra (Moon God) and Surya (Sun God). The asura Rahu drank some of the divine nectar.

When Mohini approached Rahu, Chandra and Surya realized that Rahu was not one among them and soon identified him as an Asura. Mohini soon severed the head of Rahu which flew into the sky. The head, however, remained immortal and is called Rahu , while the rest of the body became Ketu. It is believed that this immortal head occasionally swallows the sun or the moon, causing eclipses. Rahu is depicted in the form of a Snake and continued to live and decided to avenge Surya and Chandra.

Thus, periodically Rahu engages in a war with Surya and Chandra. The Chandra Grahan (Lunar eclipse) and Surya Grahan (Solar eclipse) takes place when Rahu gobbles up Moon and Sun respectively. Surya and Chandra then fights to free themselves.

Ketu is the Lord of Descending/South lunar node. Ketu is generally referred to as a "shadow" planet. He is considered as Tail of the Demon Snake. It is believed to have a tremendous impact on human lives and also the whole creation. In some special circumstances it helps someone achieve the zenith of fame. He is Tamas in nature and represents supernatural influences.

Phaladeepika, Adhyaya II, Sloka 35 : “Lead and an old garment belong to Rahu while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu. Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is natural to them. The rest are enemies.”

Manik Chand Jain on Rahu & Ketu in Predictive Astrology, page 82, writer:

“Rahu has the influence of Jupiter conjunction Venus.

It gives intense appreciation and respect for the area by house where Rahu is located or transiting.

There is popularity in this place with optimism and cheerfulness. This is a lucky place.

.... Ketu has the influence of a Mars conjunct Saturn.

In Ketu, too much of the Saturn accent can produce fear and hold the Mars action back. This can give poor timing.

Mars represents energy and Saturn, a cycle of time. With the Combination, we need to take stock of the issues involved, and do something about them. There is an ambition for power where Ketu is located by house.

The trick is to use the energy of Mars in the right amount by the disciplining of Saturn in an area of selfless service rather than over-possessiveness."

Barbara Pijan Lama: What are **Rahu & Ketu**?

"Rahu & Ketu are two psycho-magnetic zones opposite each other, on our Moon's orbit path around Earth. They reside where the Moon's path intersects the plane of the ecliptic, called the "rashi chakra" ["circle of signs"].

- Rahu is the "North Node of the Moon" = Dragon's Head = *Caput Draconis*.
- Ketu is the "South Node of the Moon" = Dragon's Tail = *Cauda Draconis*.

Rahu, Ketu, Dhuma, are called "chhaaya grahaa" or "shadow planets" because they have similar effects to planets, but they have no gravity or mass. ["Planet" means "wanderer".]

Rahu/Ketu (who work always as a pair) move "backwards" through the rashi chakra, in direction opposite to Moon and Sun."

Barbara Pijan Lama: The destruction and rejuvenation of the human body:

- Rahu destroys the physical body while Ketu creates the physical body, Rahu is associated with intense desires (including obsessions) which are energetic overloads for the physical body, thus Rahu is a destructive force.
- Ketu actually creates and maintains the physical body by anti-doting or negating the effects of desire.

Das Goravani, in his writing about the nodes says:

"Every planet has two nodes relative to Earth. However, due to our Moon's extraordinary proximity to Earth, the Moon's nodes are said by the ancient rishis to have especially powerful implications for life on our little blue planet.

Each planet has got its own ascending and descending nodes except the Sun....

Generally the point of the Zodiac, where a planet crosses from the south to north latitude is the ascending node and the point of the Zodiac where a planet crosses from the north latitude to south latitude is called the descending node."

RAHU AND KETU :The Great Churners

Rahu is called "the great churner of the oceans of milk". Rahu is expansive, like Jupiter, but in chaotic and weird ways.

Rahu releases long-suppressed desires from past lives. Rahu is the excitement of desire - usually desire for something that is very new, forbidden, unprecedented, or challenges established tradition. After Rahu's desire is released and made manifest the excitement fades as yang swings to yin and Ketu induces apathy. Ketu has "been there, done that" attitude which is often the mask for exhaustion and frustration.

Rahu is our powerful to brings past-life desires and fantasies into material form in this life. Rahu is the force of passion and desire. A person with a strong Rahu is considered to have built up lots of tantric powers from previous incarnations which grant the spiritual power and permission to change stored subconscious imagery into conscious imagery, and through the power of desire, to manifest that image on the material plane. I.e., to have a five-senses, real-life experience rather than just a daydream or a hope. Rahu is very powerful because desire is a very powerful thing!!

Ketu is Rahu's diametrically opposite force. Rahu is permissive and expansive like Venus and Jupiter, but Ketu is restrictive and like Shani and Mars.

Whereas Rahu is passionate and desirous, Ketu is detached and meditative. The house, degree, sign, aspects, and other characteristics of Ketu show imagery that has already been manifested by Rahu, that we are finished desiring and now wish to separate from ourselves.

Wherever Ketu is, there the person is detached, impassionate, cool-tempered, and unconcerned with the development of those matters. Ketu is a manifestation of Shri Ganesha, the elephant-headed god who is cheerful, slow-moving, and above it all. Rahu gives insatiable yearning hunger, while Ketu gives detachment, disconnection, and despair. Cycling between these two nodes, during intense periods, one may temporarily feel like the victim of an unstoppable boomerang cycle of primal need and utter abandonment.

Rahu's attachment cycle to experience, possess, and control reaches its natural extreme; then starts Ketu's reverse detachment cycle creating despair, impossibility to be loved or accepted, unworthiness proven by rejection. This cycle can make a person absolutely miserable on the ego level.

The Signs in which Rahu and Ketu are less weird:

Rahu and Ketu are always weird.

- Ruling or occupying good houses like 1, 5 or 9 doesn't make them any less weird.

Rahu-Ketu can be helpful if they are positioned this way:

- 1.No aspects on either node from Mars or Saturn
- 2.Rahu acts better when Saturn is good by house and sign ("Shani vat Rahu")
- 3.Ketu acts better when Mars is good by house and sign ("Bhaum vat Ketu cha")
- 4.When *yuti* either a *yoga-karaka* planet or the 10th house ruler

5.Rahu behaves better in Virgo and best in Gemini

6.Ketu behaves better in Pisces and best in Sagittarius

The Nodal People

"Very nodal people" are:

- Radix nodes in lagna
- Radix nodes yuti Chandra
- Navamsha nodes in D-9 lagna
- Radix nodes conjunct navamsha lagna
- Navamsha nodes conjunct Radix lagna

"Very nodal people" will be involved with "foreign-ness" to a dramatic degree in their lives. The distinctive foreign components may be foreign ideas, foreign spouse or romance, foreign business or travel, or foreign adoption children, foreign appearance.

Rahu-Ketu transits essentially Reorganize the Personality, by opening the consciousness to a previously undetected level of past-life information. This information arises while reconnecting (usually very intensely) with a person, place, or knowledge base from a previous incarnation. (Thus the obsessive connection to things which are "foreign" in this life.)

Rahu/Ketu effects are felt much more strongly during periods of Rahu or Ketu "Triple-whammy" effects can be predicted for the native whose nodes rise in either radix or navamsha, when their Vimshottari Dasha gives a Rahu/Ketu bhukti. This period will dramatically change the individual's definition of him/herself, due to new psychic information, which breaks through from the subconscious storage zone.

Rahu-Ketu transiting the Radix affects the physical body/Material Plane. For example, nodes crossing the 1/7 axis in Radix may generate a pregnancy or induce surgery.

Rahu-Ketu transiting the navamsha affects the astral body (relationships). For example, nodes crossing the 1/7 axis or a nodal return within navamsha often bring a dramatic relationship. Often there is a long psychic build-up period, such a partners dreaming about each other before meeting, or a strong but taboo attraction, or other dramatic circumstances which are not so much in the physical body, but predominantly on the astral.

Bhrigu Sutras, Chapter II, 8 Effects of Rahu and Ketu in the Twelve Houses

Rahu and Ketu in the First House

Sutras 1-4-If Rahu or Ketu is in the first house the native's wife will give birth to a still born child. If Rahu or Ketu is in Aries, Taurus or Cancer, the native will be kind hearted and fond of enjoyments. If Rahu or Ketu is aspected by a malefic there will be marks on the face (probably of small pox).

Other Views

Brihat Jataka and Saravali have not dealt with the effects of Rahu and Ketu in the various houses.

Phaladeepika: Rahu-The native will be short lived but wealthy and powerful but he will suffer from disease in the upper part of his body.

Ketu-The native will be ungrateful unhappy, backbiter, and moving in the society of undesirable persons. He will have an afflicted body and will be deprived of his position.

Chamatkar Chintamani: Rahu-The native will destroy the power of his enemies. He will remain under the influence of others. He will remain detached in spite of having many wives.

Ketu-The native will prove troublesome to the members of his family. He will suffer from windy troubles.

Rahu or Ketu in the Second House

Sutras 5-6-If Rahu or Ketu is in the second house, the native will be poor, will suffer from diseases of the body and loss of children, and will be of dark complexion. If Rahu or Ketu is associated with a malefic the native will have a mark on the lips.

Other Views

Phaladeepika: Rahu-The native will say words which convey double meaning. He will suffer from diseases of the mouth. He will be of angry temperament but rich on account of favour from the king.

Ketu-The native will be devoid of wealth and education. He will indulge in vulgar speech, have defective eye sight and will depend on others for food.

Chamatkar Chintamani: Rahu-The native will face destruction of his family. He will be fearless but a liar. He will destroy his enemies to save his wealth.

Ketu-The native will suffer from diseases of the mouth. He will have bitterness with the king (Government). He will suffer loss of wealth and will have troubles from the members of his family. If Ketu is in Aries, Gemini or Virgo, the native will enjoy all comforts.

Rahu or Ketu in the Third House

Sutras 7-8-If Rahu or Ketu is in the third the native will have abundance of oil seeds of the type of mustard, til, sesamum etc. If Rahu or Ketu is associated with a benefic, there will be a mark on the neck.

Other Views

Phaladeepika: Rahu-The native will be respected and will have inimical relations with his brothers. He will be wealthy, long lived and determined.

Ketu-The native will be wealthy, powerful, long lived and reputed. He will enjoy company of his wife and will have abundant agricultural products. He will suffer loss of brothers.

Chamatkar Chintamani: Rahu-The native will be very courageous. Ketu-The enemies will be vanquished. There will be controversies. Great prosperity will be enjoyed. There will be no friends.

Rahu or Ketu in the Fourth House

Sutras 9-10-The native will own many kinds of ornaments, will have two wives and will serve others. If Rahu or Ketu is associated with a malefic, the native's mother will be in distress but this will not happen if there is association with a benefic.

Other Views

Phaladeepika: Rahu-The native will be stupid, troublesome, short lived and seldom happy.

Ketu-The native will live in the house of others. He will suffer loss of his mother, land, happiness and grain fields. He may have to go away from his native place.

Chamatkar Chintamani: Rahu-The mother of the native will be sickly. Rahu in Aries, Cancer or Virgo, gives beneficial results. The native will then become a king.

Ketu-The native will be devoid of happiness from mother and friends. He will not stay in his own house for long. His paternal property will be destroyed.

Rahu or Ketu in the Fifth House

Sutras 11-13-The native will have no children or suffer loss of children due to wrath of the Serpent God. He will have children after conducting Pooja of Naga Pratima. The native will

suffer from windy diseases and indulge in sinful deeds. He will suffer from wrath of the king and will live in undesirable places.

Other Views

Phaladeepika: Rahu-The native will be childless, hard hearted and will suffer from stomach ailments.

Ketu-The native will suffer from loss of children. He will be of evil nature and unwise. He may also suffer from 'Pishacha Badha'.

Chamatkar Chintamani: Rahu-The native will get a son. He will always be worried on account -of his wife. He will suffer from stomach ailments.

Ketu-The native will suffer from stomach ailments. He will not get many children. In spite of being courageous he will remain dependent on others.

Rahu or Ketu in the Sixth House

Sutras 14-16-The native will be tolerant and very happy. If Moon is associated with Rahu or Ketu, the native will have sexual contact with ladies of king's family. He will be poor and a thief.

Other Views

Phaladeepika: Rahu-The native will be wealthy and long lived. He will suffer from diseases of the anus. He will also suffer from enemies and from the evil effect of malefic planets.

Ketu-The native will be generous, full of good qualities, determined, famous and a person in authority.

Chamatkar Chintamani: Rahu-The native's enemies will be destroyed. He will be powerful, virile and wealthy.

Ketu-The native will suffer loss of reputation on account of his maternal uncle. He will own cattle like cows etc. He will be healthy but narrow minded.

Rahu or Ketu in the Seventh House

Sutras 17-21-The native will have two wives. The first wife will die and the second will suffer from tumour. If Rahu or Ketu is associated with a malefic the native will suffer from a disease called 'Ganda mala'. This will not happen if they are associated with a benefic. The native will generally have two wives but there will be only one wife if Rahu or Ketu is in conjunction with a benefic.

Other Views

Phaladeepika: Rahu-The native will be of independent nature and will incur loss of wealth on account of his association with women. He will be a widower and will suffer from loss of virility.

Ketu-The native will suffer from humiliation. He will indulge in affairs with unchaste women and will be separated from his own wife. He will suffer from intestinal disorders.

Chamatkar Chintamani: Rahu-The native will suffer loss of wife.

Ketu-He will suffer loss of wealth and there will be danger to his life from watery places. His wife and children will be sickly. If Ketu is in Scorpio, the native will always be happy.

Rahu or Ketu in the Eighth House

Sutras 22-23-If Rahu or Ketu is in the eighth house, the native will be very sickly and the life span of the native will be of 32 years. It will be of 45 years if Rahu or Ketu is associated with a benefic. It will be of 60 years if the lord of the eighth house is strong or is in his sign of exaltation.

Other Views

Phaladeepika: Rahu-The native will be in distress, will suffer from rheumatic troubles, will have few children, will be short lived and will indulge in evil deeds.

Ketu-The native will be separated from his near and dear ones, will be quarrelsome and short lived. He will get injured from weapons and will face obstacles in all his undertakings.

Chamatkar Chintamani: Rahu-The native will suffer from windy troubles. He will be deprived of paternal property and will be declared as an outcaste by his relations. He will

be respected by the king and learned men but members of his family will have little regard for him.

Ketu-The native will suffer from piles and will have danger to life from falling down from a horse. He will be short of funds but there will be accumulation of wealth if Ketu is in Scorpio, Virgo or Aries.

Rahu or Ketu in the Ninth House

Sutra 24-If Rahu or Ketu is in the ninth house, the native will be childless, will have intimacy with low-born women, will depend on others for his livelihood and will be irreligious.

Other Views

Phaldeepika Rahu-The native will speak with bitterness and will not perform any charitable deeds but will be a leader of village or town.

Ketu-The native will be sinfully disposed, will perform un-pious deeds, will be fatherless, unfortunate and poor.

Chamatkar Chintamani Rahu-The native will be full of good qualities, fond of pilgrimages and kind hearted.

Ketu-The native will be anxious to get children and will earn wealth with the help of non-Hindus.

Rahu or Ketu in the Tenth House

Sutras 25-28-The native will have sexual contacts with widows and will live in slums. He will live in good places if Rahu or Ketu is associated with a benefic. The native will also be interested in poetry.

Other Views.

Phaldeepika Rahu-The native will have few children, will not perform good deeds but will be fearless and famous.

Ketu-The native will indulge in sinful deeds but he will be famous for his courage.

Chamatkar Chintamani Rahu-The native will waste money on drinking and do cruel deeds. He will prefer the company of non-Hindus and enjoy beautiful women.

Ketu-The native will be unfortunate and will live in distress. He will have no happiness from father. He will destroy his enemies if Ketu is in Aries, Virgo or Scorpio.

Rahu or Ketu in the Eleventh House

Sutras 29-30-The native will be blessed with children and be wealthy.

Other Views

Phaldeepika Rahu-The native will be wealthy and long lived but will have few children. He will suffer from ear troubles.

Ketu-The native will accumulate wealth and will enjoy all kinds of comforts. He will get success in all his undertakings.

Chamatkar Chintamani-Rahu-The native will acquire wealth through non-Hindus. He will have happiness from children.

Ketu-The native will have all kinds of gains. He will be fortunate, learned and well dressed. His issues will be unfortunate.

Rahu or Ketu in the Twelfth House

Sutras 31-32-The native will have few children and suffer from eye troubles. He will go to hell after death.

Phaldeepika Rahu-The native will incur lot of wasteful expenditure and indulge in sinful deeds.

Ketu-The native will commit sins secretly and incur expenditure for evil purposes. He will also suffer from eye troubles.

Uttarakalamrita gives following further information about Rahu and Ketu:-

(1) Rahu and Ketu - if endowed with strength, produce effects similar to the planet owning

an inauspicious house and in whose house they are posited or with whom they are conjoined. The lords of Kendra and Kona houses, if not conjoined with the two nodes, produces beneficial results. The effects will be contrary, if they be other node these two nodes in spite of their malefic nature becoming benefic by virtue of their position in certain houses or association with certain planets.

(2) If one of the two nodes and the lord of a Trikona be posited in the 9th or 10th, or if one of them be in the 9th or the other in the 10th or vice versa, the yoga will cause prosperity to the native. Even a conjunction of either of these with the lord of a trikona will prove beneficial. In the above circumstances the paras of these two nodes as well as these of the planets conjoined with them will prove happy. If there be a planet who is inauspicious associated by a sum of Sambhandha (relationship) with either of the nodes, then the Bhukti of the yogakarka planet will prove adverse.

(3) The two planet.- Rahu and Ketu become auspicious when they occupy a Trikona or Kendra position or when they are associated with the lord of that particular kendra or kona house in which they are posited. They also prove beneficial when they conjoin with the lords of any Kendra or Kona house. If the lord of the 9th were to own the 8th or 12th as well, or if the lord of 9th and the 10th in the above circumstances were to conjoin with the lords of the 9th or the 12th, then the auspiciousness of the Yoga is lost.

9) RAHU – THE ASCENDING NODE OF THE MOON: "Caput Draconis - The Dragon's Head"

UTTARAKALAMRITA M, SECTION 5: Slokas 51-52 Relating to Action, Function or Doing of Rahu: (1) Umbrella (2) chowrie (3) kingdom (4) gathering (5) fallacious argument (6) a wounding speech (7) one belonging to the lowest caste (8) a wicked, female (9) a vehicle bordered on all sides (10) an i religious man (11) gambling (12) strong at twilight (13) intrigue with a wicked female (14) going to a foreign country (15) impurity (16) bone (17) enlargement of spleen (18) false-hood (19) downward look (20) perplexity (21) an emerald (22) facing the Southern quarter (23) resorting to outcastes or other low people (24) a bad swelling (25) a big forest (26) moving in a contrary direction (27) mountain (28) pain (29) staying outside (30) inclined towards South-west (31) wind (32) phlegm (33) sorrow (34) serpent (35) night wind (36) severe (37) long (38) reptile (3) reading of dreams (40) travel (41) a Muhurta (42) old age (43) a vehicle (14) world of serpents (45) mother (46) father o grandfather (47) air (48) an acute or sharp pain (49) catarrh (50) breathing (51) great courage (52) forest (53) fortress (54) worshipper (55) wickedness (56) cohabitation with - quadrupeds (57) writing of Urdu and (58) harsh –speech. These are ascribed to Rahu.

UTTARAKALAMRITA MSECTION 6,Sloka 12½-13½: During the Dasa of Rahu,' when he is favourable, he will confer on the native all that is best and desirable, a high position of authority, all kinds of virtues and wealth. The person will resort to holy shrines; will acquire sacred knowledge and power. If Rahu be untoward, the person will be liable to d anger from reptiles, poison, disease and trouble all over the body, danger from missiles and fire, worst enmity, a fall from a tree and torments from enemies.

Phaladeepika , ADHYAYA – II, Sloka 33 : Rahu is black in colour, tall in stature and of a low caste; he has got skin-disease; he is a heretic; he has got hic-cough; he speaks falsehood; he is cunning; he suffers from leprosy; he reviles others and is devoid of intelligence.

Jataka Parijata:

- Rahu has a body black in appearance.
- [He is represented by] a person of a hundred years.
- [His stone is] Agate.
- [His direction is] South-west.
- [He lingers in] the corners of the house.
- Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins, and also by leading to suicides by hanging, because of diseases resulting in lack of appetite and leprosy.
- One ought to guess about one's paternal grandfather through Rahu.

In Mesha, Vrischikha, Kumbha, Kanya, Vrishabha, Kataka, and in the tenth house, from the lagna, Rahu has strength.

Jataka Parijata, Ch. 2, ln. 81:

“Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins, & also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy.”

B. V. Raman, Three Hundred Important Combinations. p.211, Bahuputra Yoga:

“It is only in the Navamsha of Saturn that Rahu's disposition is held to be harmful.”

Rahu/Shani conjunction, any rashi:

- If Rahu has higher degree, the "shadow" or the shamanic membrane will dominate Shani. Shani's job is to keep order. (Shani rules time and space, the Law, all structures including Clans and Bones.) The "shadow's" job is to shape-shift and show hidden forces. The person will need to find a way to package their shamanic knowledge so that conventional society can understand psychic truths -- which is a mighty task! Early years are bound to be heavy with social criticism, imprisonment, contempt. However with other good planets, person might emerge in later years as a powerful authority. The key with this combination is *time.* Person must be allowed to mature emotionally, and early dashas must support life.
- If Saturn has higher degree, shamanic perceptions of Rahu are compressed inside of Saturn. The combination is classically associated with mental/emotional illness. Remember when Peter Pan was robbed of his shadow? He could not find himself. Here the shamanic forces are shackled to for forces of social control. The person knows they don't fit in to the mainstream, but they are not empowered to seek alternative societies - psychic congregations, healing networks - which might provide much-needed validation. Compressed visionary energy may periodically erupt into anti-social activity.

Vedic Symbolism of Rahu – the North Node of the Moon

Many references are found in Hindu Mythology and Vedic spiritual literature about the Nodes of the Moon.

Rahu is also known as Ahi, which means a serpent or dragon, the Sun, the demon Vritra, a thief, a scoundrel, or a cloud. In the Vedas Rahu is invoked as a demon named Svarbhanu, who devours the luminaries to cause the eclipse. Rahu is also connected with poison used both for destructive and regenerative purposes. The regeneration of the Moon after the solar eclipse indicates the regenerative power of Rahu. Being the son of a lioness, Rahu has the nature and consciousness of the lion. Rahu represents the active or male potency of Shakti, the female reproductive power in nature, Durga, the feminine counterpart of Shiva also rides a lion. As a serpent, Rahu pervades the entire body of Shiva who controls the gods and demons alike. Rahu was used by the demons as well as the gods in the churning of the cosmic ocean. The close association of Lord Shiva and Rahu emphasizes the mystic nature of Rahu for the bestowal of inner knowledge.

Vedic hymns invoke Rahu as “adorned with sandal paste, flowers and an umbrella, of blue colour, armed with a sword and shield, seated facing south and surrounded by all siddhis.” Naga or serpent is also one of the names of Rahu, and the name in the Hindu pantheon of the Dragon Spirit who inhabits the nether world, Patala Loka. The four hands of Rahu indicate the instruments with which it manifests itself. 1) A scimitar – a short saber with a curved, sharp edged blade broadening from the handle. 2) A spear used for hunting and fighting. 3) A shield used to protect oneself. 4) The fourth hand bestows blessings on his devotees.

Rahu is an ever wise deity endowed with extraordinary magic power. He is the presiding spirit of the god of the five regions (the four directions of the compass and the centre as the fifth), The principal function of Rahu is to arouse spiritual awareness by making the individual aware of his immeasurable latent faculties. Until this understanding dawns the individual is troubled by the influence of the graha.

Rahu rides a chariot of eight horses, who are black in colour and eternally yoked to it. Rahu has thirty two sons called Ketus, implying thereby that they are like comets. Rahu seated in the chariot signifies the important position it is assigned among the planets. A similar status is indicated by assigning to it an umbrella of protection of higher forces. The significance of Rahu's eight horses is found in Hindu mythology where similar allusions are made regarding Shiva where there are eight incarnations of Shiva to enable the cosmic manifestation to proceed to the right course. They represent the eight aspects of creative energy. They are

- 1) Sharva to go or to kill
- 2) Bhava birth or acquisition
- 3) Rudra dreadful
- 4) Ugra fierce or violence
- 5) Bhima the formidable
- 6) Pashupati the herdsman or owner of cattle
- 7) Ishana the ruler or master
- 8) Mahadeva Supreme Shiva himself

These aspects of the Supreme Lord form earth, water, fire, air, ether, the indwelling soul and the Sun and the Moon, which are also eight in number and constitute the manifest existence. Shiva in his cosmic creative role is assisted by eight Bhairavas or terrible ones who are said to be frightful, horrible and formidable, who are his different limbs. They are

Shiva, Bhaya (fear), Bhayanaka Rasa (the fearful dramatic mood), a specific river, a special musical composition, a special rhythm in music, a jackal and a specific mountain. All these Bhiravas represent the eight horses of black colour that draw the chariot of Rahu.

Emblematically, Rahu is represented by two small circles linked by a larger semicircle curving upwards. This stands for the potential contained in man the Divie potential for its actualization. Rahu represents the great cyclical law related to the rejuvenating and regenerating process. Rahu is the messenger of the great cyclic law of manifestation whose mission is to work under the direction of a still higher law, with the assistance and cooperation of many cosmic forces.

Rahu's Profile by Barbara Pijan Lama :

Rahu is the Reptile Brain with Passion, Entitlement & Desire.

- Rahu is never satisfied.
 - Rahu is always working overtime, trying to receive validation in a role for which He is unqualified. Rahu is always scheming a new approach toward getting what He is not entitled to have.
 - Rahu is an embezzler, slowly leeching the life force consciousness as He pursues an endless series of hot but fleeting material desires.
 - His methods are devious and surreptitious, driven by a deep hunger for validation through the experience of Possession, which is never satisfied.
- Rahu is an interloper, a fraud, and a poseur. :Rahu wants to be included in the world of the gods. But, Rahu is not a real deity. Rahu sneaks in through trickery.
- Rahu is a wanna-be. :He mainly tries to be attractive like Shukra. However, Rahu will shape-shift to imitate any graha who is His co-tenant or His Lord.
- Rahu is illegitimate, a taboo-breaker.:The planetary gods do not recognize or accept Rahu. Vishnu was insulted and enraged when He saw Rahu lift the cup of Amrita to those snake-like lips. Vishnu flung His diamond-sharp discus across the room and sliced Rahu in half, instantly, for his crime. But Rahu is for obvious reasons associated with scandal, taboo-breaking, excess, etc. so "skillful" is really the key.
- Rahu is always malefic in some sense, even when His contribution makes the native's life more vigorous, interesting, & colorful than would conventionally be allowed. The bhava occupied by Rahu becomes a site for sudden changes, sometimes catastrophic.
- The nature of the catastrophe is known via Rahu's lord. When Rahu's lord is a highly impressionable graha like Chandra or Budha, the lord of the lord will be a causative agent also.
- Rahu breaks social boundaries on Sex, Death, and other Taboos. Rahu gives the spirit emotional permission to break taboos & manifest passions long suppressed in the subconscious. Because social moral codes are essentially systems of taboo-management, taboo-crossing Rahu is associated with breakdown of the moral code.

- Rahu represents a foreigner, one who is **polluted**, a taboo-breaker, who looks or behaves in a strange or peculiar way, one who deals in vulgar or forbidden substances, or things that have been used by others and thus carry a hidden cargo of others' psychic imagery.
- Rahu's portfolio includes psychic pollution from wearing others' clothes or handling "recycled" items such as animal teeth, horns, skins. Forbidden substances typically include human blood, corpses, and offal, but each culture has its own unique proscriptions. (E.g., meat or alcohol for some; lying, profanity, or varieties of sexual behavior for others.) Rahu represents whatever the home culture holds as 'taboo'
- If Rahu is associated with a malefic graha, the person subconsciously remembers the ill-effects of breaking taboos in past lives, when they likely were driven out into the wilderness by their angry tribe - and died.
- For other people, Rahu is almost blissfully high adventure.
- If Rahu is associated with a benefic graha, the person subconsciously remembers the glamorous effects of expanding their tribes boundaries in a socially appreciated way. For example, the taboo on exotic marriages does not apply to royalty, who frequently marry foreigners to gain alliances for their tribe. A person carrying positive past-life memories of a tribe-pleasing foreign bond or shamanic funeral where all the evil spirits came and were dispersed, will be much more likely to enjoy Rahu periods in the current life.
- Rahu is a disturber of the Moon which means He is a disturber of Manas, the Mind : Chandra rules hopes dreams emotions fear aspirations imagery and all the other ocean of mental-emotional experience which is Manas. Chandra rules a huge territory!
- Rahu creates a psychic gateway, through which miraculous and/or catastrophic changes emerge.
- Rahu releases subconsciously stored desires. These desires were often rather violently suppressed in past lives because it was impossible, inappropriate, or dangerous to manifest them in the old life. In the current life, when Rahu becomes strong, the desire resurges powerfully, "sprung" with the full force of long suppression.
- Rahu creates obsessive-compulsive behavior, passions, OBSESSIONS. His special forte is sexuality & money, jealousy & greed.
- Rahu is responsible for sudden, impulsive marriages. In relationships, Rahu can function as Venus's "evil twin" - causing us to mistake hormonally-driven passion for enduring love. In romance, under Rahu's influence, one may become obsessed by a person, idea, substance or pattern that you *know* is bad for you - but the addiction or obsession is so powerful that one becomes utterly enslaved.
- During its reign as mahadasha/bhukti-pati, Rahu will "light up" its rashi sign within navamsha. E.g., if Rahu occupies Simha in radix, then Rahu's period's will "wake up" Simha's house in the navamsha too. Rahu's navamsha rashi should define how your romantic & sexual passions will be running during Rahu.

- **Rahu's bhukti always disturbs some aspect of life. However, if Rahu is yuti a good planet it can also magnify the good planet's effects.**
- **Rahu Dasha is time of material fulfillment for Taurus and Libra lagna. [Shani rules] Fortune-fulfilling houses 5, 9, or 10.**
- **Rahu conjunct any other planets hugely amplifies that other planet. With sensual planets like needy Moon, self-indulgent Venus, permissive Jupiter, or the willful Sun, Rahu gives a passionate intensity to the sensual quest. Not always accomplishment, but always desire.**
- **Rahu also amplifies its house owner. If house owner is Saturn or Mars, great need for self-knowledge in order to manage the desires not have the desires manage you.**
- **Rahu dasha is time of material fulfillment when Rahu itself *resides* in house 5, 9, or 10. See this chart of successful attorney who experienced blossoming of legal literary accomplishments, publications, children, and success in litigation during Rahu's 18-yr dasha. [Note strong Rahu in 5 with L-2 Jupiter, lord of two kendras.**
- **Rahu in 5th house is generally harmful to children. Will deny children if Rahu occupies a barren sign - those ruled by Budha and Shani. In all other signs the children will often develop willfulness, have social-adaptive blockages, and may**
- **exhibit shamanistic tendencies to "push the envelope" which marginalize the children socially. However usually there are compensating effects from other good planets.**
- **Rahu in 5 & 9 with no aspects gives a passion for truth which goes into writing books.**
- **Male Energy, Sun's Enemy Rahu :Surya is a source of energetic outgoing hot Male Energy; Moon is the opposite, incoming cool Female Energy. (Not to be confused with anatomical male bodies, which run a combination of Male and Female energies.)**
- **Rahu is inherently difficult for individuals who depend heavily on social approval through conformity.**
- **Rahu is inherently exhilarating & creative for people who are naturally independent and thrive on materializing long-held desires through creativity.**
- **Rahu the Darkener who causes eclipse of Surya is the greatest enemy of the Sun. Rahu symbolizes destruction of Dharma. (In traditional India, Surya signifies a woman's husband; Rahu brings widowhood.)**
- **Rahu is anti-conformist. It is said that the two strongest human desires are (1) to mate and (2) to conform. So you can see how Rahu has developed a reputation as a serious malefic. He prevents a person from conforming to social taboo. Rahu's job is to push passions to the surface. Only an "independence-loving person ready for skillful transformation can benefit from a spiritual refreshment.**

“It has been my experience over nearly sixty years that Rahu as sub-lord, whether in his own period or in the period of other planets, would always create problems of a serious nature, affecting family and personal matters, which would test the mental and physical stamina of an individual whatever be his social, educational, or financial attainments.

It is also found, contrary to general belief, that planets like the Sun and Mercury, occupying Rahu's constellations are capable of conferring happy results financially and career-wise but would create situations in domestic life, which could shatter a person's self-confidence and make him experience results which he would ordinarily never expect to happen.

There are of course exceptions which I will discuss in due course”

Words associated with Rahu by Das Goravani,: "Accidents, afflictions, astrologers, cosmic law, bad character, undesirable, begins to provoke, radical change, beyond help, cheating, corruption, cracks, crevices destiny, destroys the past, devils, dangerous people, devourer of the moon, disenchantment with matter, divine plan revealed, fear, foreigners, good - but through troubles hard times, immense pain, hysteria, insanity, imprisonment, inevitable law, insects, poisons, law, karma, supreme, must be endured alone, past lives, debts, powerful, no escape, violence, vomiting, weaned, widowhood."

North Node – Rahu :Seizer (Eclipse)

Worldliness, materialism, paternal grandparents, transformation, sudden changes, excitement, alertness, intelligence, exoteric knowledge, glamour, fame, illusion, deception, fear, suspicion, phobia, uproar, riots, revolts, rebellion, insanity, deformation, sophistication, science, technology, psychology, psychiatry, metaphysics, initiation, destination, reincarnation, separation, distraction, disturbance, dividedness, obstacles, roughness, passion, lust, greed, confusion, drugs, addiction, inconsistency, sneakiness, cheating, theft, robbery, speculation, gambling, deterioration, fakeness, disguise, strangeness, foreigners, invasion, inundation, evacuation, epidemic, hiccup, noise, radio, electronic gadgets, high technology, black magic, sorcery, dilapidated places, waste materials, garbage, slums.

Windy, Vata, Tamas, Durga, Varaha avatar (Boar incarnation). Atharvaveda, Jyotish, Planetary army, Outcaste, South-west, 42nd year.

When afflicted it signifies compulsive behaviour, hedonistic tendency, change of residence.

RAHU IN THE TWELVE RASHIS

Mesha (Aries): Find lord Kuja & know His effects in the radix & navamsha. Rahu will amplify Kuja's effects, and also the effects of any other graha occupying Mesha.

Competition & vitality entitlement: Rahu magnifies aggression & competition, gives desire to be a hero & a winner, selfishness, athleticism, physical-body-oriented lifestyle. Can become extremely focused on a single goal; which can manifest in a childlike or ruthless way, depending on Kuja.

Vrishaba(Taurus): Find lord Shukra & know His effects in the radix & navamsha. Rahu will amplify Shukra's effects, and also the effects of any other graha occupying Vrishabha.

Balance & design entitlement:Rahu magnifies sensual & self-indulgent behaviors, gives desire to have pleasures of the physical senses, love of nature, craving for beautiful people & things. Can become extremely focused on the pursuit of wealth, fine food & drink.

Mithuna (Gemini):Find lord Budha & know His effects in the radix & navamsha. Rahu will amplify Budha's effects, and also the effects of any other graha occupying Mithuna.

Communicative relationship entitlementRahu magnifies a desire to define & solve problems, enthusiasm for conversation, sexual attractions & pairings, & craving for intellectual stimulation. Can become extremely focused on short-term solutions to long-term problems.

Karaka (Cancera)Find lord Chandra & determine Soma's effects in the radix & navamsha. Rahu will amplify Chandra's effects, and also the effects of any other graha occupying Karkata.

Psycho-emotional entitlement: Rahu very intense in Soma's rashi, Rahu magnifies the whole range of mind's astral awareness, including sensitivity to deep currents of nurturing emotion in self and others. Intensely desires security & stability, is never satisfied with depth of family bonding. Can never have enough opportunity to give and receive parental love and care.

Yet, the native is by nature emotionally fluctuating & changing every day. Highly unstable parent. Will often make a great display of parenting, or patriotism, or both - but the display is intended to attract attention and create opportunities for deeper sensual experience. It is not a display of contentment. Can develop a parent complex, taking care of everyone within reach. Has a special attraction to those who are 'separated' from their roots: destitute, homeless, and stateless.

Can become extremely focused on protecting their family, home and homeland from invaders - psychic or physical. Yet, the native also seeks public validation of the parenting role, in which the native feels unstable.

Rahu is an interloper, fraud, and poseur who wants to be included in the world of the gods. But, He is illegitimate in that world. Thus Rahu is always working overtime, trying to receive validation in a role for which He is unqualified. His methods are devious and surreptitious, driven by a deep hunger for validation which is never satisfied.

Rahu's hunger for validation of parenting-sheltering-protecting legitimacy (remember) ironically can cause the native to open one's home to psychic or physical invasion, such as the tabloid press or social welfare agencies. and cause

Simha:Leo:Find lord Ravi and know His effects in the radix & navamsha. Rahu will amplify Ravi's effects, and also the effects of any other graha occupying Simha.

Ethical leadership entitlement:Rahu magnifies rational, philosophical attitude & confidence that one's view is correct. Desires attention, recognition of their social & ethical worth. Can become extremely focused on glamorous companions, celebrity events, etc. Can be obsessed with personal appearance, media handling, their public image.

Kanya(Virgo):Find lord Budha & know His effects in the radix & navamsha. Rahu will amplify Budha's effects, and also the effects of any other graha occupying Kanya.

Communicative relationship entitlement:Rahu magnifies analytical tendencies and can lead to obsession with details, with clear articulation, exquisite writing, with cleanliness, with health. Wants to be exhaustively thorough, yet in their passion for completeness can overlook essentials. Can be driven perfectionists.

Thula (Libra):Find lord Shukra & know His effects in the radix & navamsha. Rahu will amplify Shukra's effects, and also the effects of any other graha occupying Tula.

Balance & design entitlement: Rahu magnifies a passion for good design, harmonious relationships, and social order. Will take risks, with surprising energy, to achieve their goal of beautifully balanced, equitable social arrangements. Can become obsessed with formal aesthetic issues, balancing multiple relationships, and keeping up a flawless public appearance.

Vrischika(Scorpio):Find lord Kuja & know His effects in the radix & navamsha. Rahu will amplify Kuja's effects, and also the effects of any other graha occupying Vrischika. Competition & vitality entitlement:Rahu magnifies manipulative & secretive behaviors. Wants substantial but anonymous, hidden power. Gives desire to assume & maintain control, occultism, fascination with the cycle of birth & death, potentially deep healing powers. Can become extremely focused on the discovery or recovery process.

Dhanus(Sagittarius):Find lord Guru & know His effects in the radix & navamsha. Rahu will amplify Guru's effects, and also the effects of any other graha occupying Dhanus.

Wisdom & expansion entitlement :Rahu magnifies optimism & humanistic faith in empowerment through education. Can be an obsessive coach that believes passionately in their athletes, or a bootstrapping teacher who transforms wayward youth. Can be obsessed with religious faith, to the point of fanaticism over even a compulsive gambler betting on the dark horse. Maintains a positive vision through excessive faith.

Makar(Capricorn):Find lord Shani & know His effects in the radix & navamsha. Rahu will amplify Shani's effects, and also the effects of any other graha occupying Makara.

Structure & justice entitlement: Rahu magnifies the desire for respectability and prestige, which can make their style simple & unassuming. Rahu will take risks in pursuit of Shani's conventional goals, so this is a complex & often ironic placement. Crave leadership & position. Can become obsessed with notable achievement, to the point of taking individual credit for the work of a group.

Kumbha (Aquarius):

Find lord Shani & know His effects in the radix & navamsha. Rahu will amplify Shani's effects, and also the effects of any other graha occupying Kumbha.

Structure & justice entitlement along with world networking:Rahu magnifies the desire to promote a visionary worldview, showing the connections between all things. Often

working at cross-purposes with their own goals; promoting a viewpoint that they personally don't believe, because they are hooked into a network of people who pay them to serve as a mouthpiece for the worldview. Contradictory folk. Their vision may be authentic or fraudulent with the motive of making a great profit.

Meena (Pisces): Find lord Guru & know His effects in the radix & navamsha. Rahu will amplify Guru's effects, and also the effects of any other graha occupying Meena.

Wisdom & expansion entitlement: Rahu magnifies the desire to seek sanctuary in the world of intuitive, private perceptions. Likes foreign travel. Increases the psychic capabilities. Can amplify childlike play or paranoia, depending on the supporting planets. Prone toward clandestine activities, whether these are disappearing into an ashram for a week of prayer, traveling incognito, or conducting unauthorized espionage. Depends which spirits they are channeling.

RAHU IN THE TWELVE BHAVAS

Rahu challenges cultural boundaries, stimulates hungry desires, and breaks taboo. Rahu can manifest avarice, gluttony, & greed. Rahu does well in lagna & in dushtana & upachaya bhava.

Leading to:

- Desire to challenge conventional boundaries of social positioning
- Hunger to Possess unique identity through special entitlements.
- Attracted to displays of physical glamour.

Bhava 1: Native has an unusual individual identity. Craving to advance one's social position far beyond the rank into which one was born. A bit of a poseur, who may downplay one's common upbringing, attempting to appear more exotic. Often the mark of high performance in the area of life controlled by Rahu's lord, due to ambitious risk-taking.

One is strangely attractive; and prone to take risks in one's life (usually in order to gain attention or power).

- If Shani is associated with Rahu in lagna, these are calculated risks with scarce resources, reduced by conservative fears;
- if Kuja is associated with Rahu in lagna, prone to adventure with physical risk; accidents;
- if Chandra is associated with Rahu in lagna, prone to dramatic relationships with psycho-emotional risk
- if Shukra is associated with Rahu in lagna, prone to glamour and attraction and creativity.

In psychic terms: if Rahu + malefics, the birth personality is conflicted. The birth itself is challenged. Native must struggle to enforce their right to life. Native 'sneaks in' to the conception in a surreptitious act: stealing their drop of amrita.

Rahu disrupts the customary methods of individual identity development.

All graha gain dignity in lagna, and Rahu is no exception. An extraordinary person who stands out from the crowd. Native is socially identified with foreign interests, the underclass, mysterious or taboo behaviors, or a threat to order implied in catastrophic social changes.

The total results depend entirely on Rahu's lord and any grahas which co-occupy the lagna. The native is psychically hyper-sensitive to empowerments of all varieties. One seeks recognition and achievement, and is obsessively hungry for material-physical-sensual experience.

Bhava 2:Rahu disrupts the customary methods of mental tasking and group communications:

- Desire to penetrate the conventional boundaries protecting Stored Cultural Values and "classic" Knowledge Traditions.
- Hunger to Possess histories, wealth collections, & classical languages
- Attracted to banks, accounts, collections of valuable books, art, music, language materials, all hoards of knowledge and accumulated wealth.

Rahu **disrupts the customary methods of values acquisition.** The native hungers for many types of knowledge, and is unable to maintain a sustained focus on a single type for long enough to build much wealth or expertise.

Lifetime accumulations, including money savings, are erratic & unpredictable along a roller-coaster pattern. Periods of Rahu are fiercely acquisitive. If Rahu's lord is favorable, Rahu in domain-2 may signify great wealth - either in money or in knowledge, or both.

Typically the native will **desire to acquire** not only money, but also a comprehensive knowledge of history -- especially knowledge of the traditions of one's blood lineage. One hungers to know languages, esp. the most valuable languages e.g. the ancient & sacred tongues.

Rahu wishes to possess knowledge & material collections of **art, music, jewels, money,** & all beautiful and luxurious things (Shukra's house).

However Rahu's rampant desires are not satisfied with a single collection. The more Rahu learns, the more Rahu acquires, the more He craves the experience of acquiring further foods, monies, jewels, art, music, books, and other containers of sustaining knowledge. One acquired, the materials lose their fascination, and Rahu's hunger moves to new, related values.

The general range of collection types will be known according to Rahu's lord and Rahu's co-tenants.

Rahu periods may produce dramatic taboo behaviors such as death, and bringing **outsiders** into the family.

When Rahu occupies death house-2, and Rahu occupies an unfavorable angle from the mahadasha pati, Rahu periods can give powerful maraka effects including sudden deaths within the family.

Unusual or extreme expression of cultural values. Values are deeply influenced by foreign cultures and the native eats the foods of foreign lands. High permission to enjoy amplify the activities of the face & mouth. Attractive hair. High entitlement to eat & drink, speak & sing, as they please! Gives an intriguing, attractive, slightly exotic face.

Bhava 3:Rahu disrupts the customary methods of mental tasking and group communications.

- **Desire to penetrate & disrupt the conventional integrity of Business Administration and Communication Patterns**
- **Hunger to Possess the thoughts of others through special entitlements**
- **Attracted to taboo conversations and interactive mental process.**

Challenges the conventional cultural styles of information management. Disrupts meetings, the information flow of work-group, team, or business department. A rather peculiar person to have in the office. Great hunger to talk with foreigners & take short trips to foreign lands. Can fabricate false stories for instrumental purposes, but is also a great short-story writer. Whether this mental attraction to extremes in storytelling is beneficial will depend on Rahu's lord. Too exotic mentally for success in parochial business, but may succeed in international commerce.

Mental health:Disruption to the conventional flow of daily thoughts. Invades the boundaries of others' thoughts. The inner personal narrative may be surging with hungry desire for sensual experience. If Budha is involved with Rahu, the mental flow of daily thoughts and voices from past and present which rings in the heads of all humans, is a wild and exciting inner debate.

Younger Siblings:The immediate younger sibling is odd or has strong foreign interests. Communication flow with the siblings is intense, peculiar, disrespectful of boundaries, challenging to personal integrity. If Rahu = yuti malefics, the sibling's mental health may be an issue.

Bhava 4:Rahu disrupts the customary methods of cultural indoctrination. Associated with Land Reform movements and with patriotic cultural revolutions, "the loyal opposition". The native uses one's education toward taboo-challenging purposes

Outsiders who are present in the childhood home create a peculiar & unstable or highly diverse upbringing, in which the natural repetition o familiar habits and customs is disrupted (e.g., foreign education) and child is not entirely secure.

- **Desire to challenge conventional boundaries of social security and cultural indoctrination**
- **Desire to Possess cultural roots through special entitlements**
- **Attracted to schools, lands & properties**

The native may receive indoctrination amongst the underclass or in an exotic, ritually proscribed land. Unusual process of basic socialization & cultural education. May reject conventional education, preferring to carve a taboo-challenging path toward one's own cultural identity. Excellent for a multi-cultural educator. Good for owning property in

foreign lands. Can accumulate a massive amount of property if Rahu's lord is powerful but one does not directly own it.

Attracted to extremes in the world of real estate & education. Sudden changes of property ownership; damage to properties by natural catastrophe during Rahu periods.

Bhava 5:Rahu disrupts the customary methods of expressing individual creativity. Can be an indication of celebrity, if Rahu's dispositor is favorable.

- Desire to challenge conventional boundaries of expressing creativity, raising children, politics, speculation, and genius in performing arts
- Hunger to Possess fame, celebrity, and recognition for individual intelligence
- Attracted to amusements and games.

Fascination with celebrity and political power. Excited by expressions of individual genius and by "winning".

Expansive but unstable desire for children, which may be thwarted due to psychic fluctuations & inconsistency of purpose. Underclass or taboo attributes of the children. Rahu in a rashi of Budha or Shani may deny children. Rahu in other rashis may give large numbers of children. Only the house lord can determine whether the native can raise these unusual children, or whether the kids will be raised by others (servants, ex-spouses, etc.) Frequently an indicator of foreign adoption. Can signify adopting or raising one's grandchildren because one's own children have an irregular lifestyle.

Bhava 6:Rahu disrupts the customary methods of performing service work and managing conflict. Generally when a malefic occupies a dusthana, the malefic oppresses the natural 'dus' (troubles) associated with the evil house, and the results are surprisingly good. The native's strongest desires are focused in the area of "loss of agreement", i.e. fighting, but one does not run from the challenge. Rather, a deep and sustained engagement often produces expertise and profit.

- Desire to challenge conventional boundaries of social conflict: medicine, poverty, divorce, exploitation, and crime.
- Hunger to Possess drugs & medicines, servants & animals, imbalanced and adversarial association. Attracted to underclass

Rahu in domain-6 gives a "mixed bag". Numerous conflict-agents such as Police, military, underclass, outcast, foreigners, manipulators, thieves, thugs, liars, physicians, drug dealers, prostitutes, poseurs, loans sharks will populate the stage in this theatre of life.

There will be considerable illness from toxicity, often psycho-mental in origin, and danger from wrong drugs. In case of severe illness, the native may find remarkable cures from alternative treatments, or in a foreign land. There is allurements of unethical, disrespectful or forbidden activities.

Rahu denotes destruction of the adversary. Gain of wealth, knowledge, vigor. If well-aspected, all the evils fade away. A strong Rahu indicates vehicular wealth. Progeny to uncle denied; or daughters only. Rahu in Sixth House promotes health and strength,

trusted employees, favors service, fortune through paternal relatives; some income or employment. Benefit through prosperous uncles & aunts.

Bhava 7:Desire to challenge conventional boundaries of Marriage & Business Agreements.

Rahu disrupts the customary methods of marriage and business partnership. May have an exotic or taboo-breaking attitude toward sexual partnership.

Foreign, exotic, or taboo-breaking attributes of the spouse. Marriage represents entitlement to satisfy a personal desire at the expense of social conformity. Spouse may be externally successful in worldly life, but the spouses boundary-breaking excesses or foreign behaviors are a permanent source of instability and challenge in the native's life. Spouse is inappropriate.

Excellent for international business negotiations, where the spouse becomes a significant partnering asset. Also good for counseling/advising in multi-cultural and socially taboo relationships.

Bhava 8:Rahu disrupts the customary methods of managing the joint assets of marriage, and gives a passion for handling sudden emergencies.

Rahu is beneficial in domain-8, but only for magical or tantric healings, such as surgery, and emergency intervention. Rahu in domain-8 may bring inherited wealth, and surprisingly broad access to privileged information. Much hidden interaction with foreigners, exotic & secret world-power lineages (if in a regal sign) and a great attraction to situations involving catastrophic, forced, and sudden changes.

Hunger for the hidden, secret, confidential, deadly, dangerous, or taboo.

Keynote of interventionist healers in the acute transitional stages of life & death. Makes an excellent psychiatrist and medical or crime writer. Engaged with the rebuilding of identity after catastrophic change. Intrigued by the extraordinary transformation of life force during emergencies. Death by poison/drugs, snake-venom, or surprise attack.

Hunger for immersion in sudden movements of the cycle of birth & death, such as acute psycho-medical trauma, emergency first-responder, medical "triage", wills & estates, large-scale taxation, managing weapons of mass destruction, awareness of forces of great evil in the world.

Bhava 9:Rahu disrupts the customary methods of religious ritual and wisdom teaching.

High desire for intense experience in religious ritual and belief systems. Often has a foreign or outsider guru. The Guru may be involved in espionage or manipulation of foreign governments; or a cult priest; or other surreptitious taboo-breaking roles. The guru may be a renegade anti-traditionalist.

Native tends toward extremes in ceremonial religion, with powerful desire to re-interpret or re-appropriate religious systems. Wants to make changes in the existing temples of knowledge & their priesthood. If Rahu is ill-disposed, may desecrate temples of knowledge.

Bhava 10:Rahu disrupts the customary methods of leading organizations & managing public duties. There is a :

- desire to challenge conventional boundaries protecting Leadership Respect & Prestige
- hunger to possess respected positions, high reputation, important duties, government appointments
- desire to attain executive offices, tops of pyramids, positions of power and command.

To conventional observers, this person seems like an inappropriate or vulgar choice for an exalted public role. However if Rahu's lord is auspicious the public becomes fascinated with the native and one retains high dignity for a good long time.

- Associated with sudden changes in leadership.
- Wants status objects & admiration of the masses.
- The native may profit from power vacuums & social instability.
- An iconic agent of social change. Desires a high position in hierarchy, but has an exotic & taboo-challenging style of getting there.
- Underclass, taboo-breaking, or exotic element in the public personality.

"Outsider" breakthrough into iconic, symbolic public roles. Popular with the working classes, those who like to "bet on a dark horse", or "root for the little guy". Perceived as an agent of change in the highest echelons of privilege and prestige.

Bhava 11:Rahu disrupts the customary methods of large-group networking and marketplace associations. There is always a desire and hunger for:

- challenging conventional boundaries of Gainful Association & Friendship
- Possessing networks of affiliation and connection
- large gatherings such as country fair and kumbha mela, national political party rallies, giant electronic networks

"Outsider" in the conventional marketplace. Normally, a karaka for wealth. Associated with pyramid schemes & questionable marketing practices.

Great hunger for profitable association, which causes the native to form networks of association amongst highly diverse persons & interests. A chameleon of society, who enjoys manipulating the needs & desires of others for personal profit.

Rahu in domain-11 is a karaka for marketplace success, and a high (though fluctuating) income. Rahu's lord must be auspicious to provide long-term sustained profits.

Bhava 12:Rahu disrupts the customary methods of private enclosure and the handling imagery from the dream world. Desire to penetrate the conventional boundaries protecting Sanctuary, Loss of Identity, and Moksha. Hunger to possess dreams, images, and astral information. Attracted to foreign lands, private enclosures, meditation centers, monasteries, hospitals, and ashrams.

One's private world of dreams & fantasies is forever churning & trying to merge with the imaginations of others, or invade the boundaries of others' private enclosures. If Rahu's lord is auspicious, wonderful dreams will fuel a rich fantasy life. If Rahu's lord is inauspicious, 'nightmares' disrupt the native's peace of mind.

Power to stimulate the imaginative fantasies of others. Power to exhume, unearth, or excavate deeply buried subconscious desires. May be engaged in boundary-challenging research.

Can change one's identity by traveling to a foreign. Likes to lose one personality identity and gain another, perhaps several times during the lifetime. Enjoys the role of "outsider".

KETU– THE DESCENDING NODE OF THE MOON:"Caundat Draconis - The Dragon's Tail"

ओम एकदन्ताय विद्महे वक्रतुण्डाय धीमहि
तन्नो दन्तौ प्रचोदयात्

Many names of Ketu: Ketu – Kethu, Sikhi, Shri Shri Ganapati
Ganesha, Ganesh, Vighnesha, Vighneśvara, Vināyaka; Pille, Pillaiyar.

Cologne Digital Sanskrit Dictionary gives the following meanings of:

Ketu: bright appearance, clearness, brightness (often plural, " rays of light "),lamp, flame, torch, day-time, apparition, form, shape, sign , mark , ensign , flag , banner, a chief, leader, eminent person, intellect, judgment, discernment, any unusual or striking phenomenon , comet , meteor , falling star, the dragon's tail or descending node, in mythol. as the body of the demon Sainhikeya [son of Sinhika] -- which was severed from the head of Rahu by Vishnu at the churning of the ocean -- but was rendered immortal by having tasted the Amrita , "a pigmy race", disease,an enemy
a son of Agni , " red apparitions ", a class of spirits (a kind of sacrificial fire is called after them)

Gana: a flock , troop , multitude , number , tribe , series , class (of animate or inanimate beings). body of followers or attendants, troops or classes of inferior deities (especially certain troops of demi-gods considered as Siva's attendants and under the special superintendence of the god Ganesha, Name of Ganesha
a company , any assemblage or association of men formed for the attainment of the same aims, the 9 assemblies of Rishis under the Arhat Maha-vira Jain, a sect in philosophy or religion, a small body of troops (= 3 Gulmas or 27 chariots and as many elephants , 81 horses , and 135 foot), a series or group of asterisms or lunar mansions classed under three heads (that of the gods , that of the men , and that of the Rakshasas), (in arithmetic.) a number, (in metre) a foot or four instants, (in grammar) a series of roots or words following the same rule and called after the first word of the series, the g or the whole series of roots of the 2nd class
the g or the series of words commencing with garga.

UTTARAKALAMRITAMSECTION 5: Slokas 53-54 Relating to Action, Function or Doing of Ketu: (1) Worship of Goddess Chandee, God Siva, God Ganesa and the several other Gods (2) doctor (3) dog (4) a cock (5) vulture (6) salvation (7) all kinds of wealth (8) consumption (9) pain (10) fever (11) bath in the Ganges (12-) great penance (13) wind (14)

an outcast (15) friendship (16) conferring of prosperity (17) stone (18) wound (19) the science of witchcraft (20) inconstancy (21) knowledge of Brahman (22) belly (4) eye-pain (24) stupidity (25) thorn (26) deer (27) knowledge (28) the penance of silence (29) philosophy (30) all kinds of luxury (31) luck (32) causing trouble to enemies (33) sparing in eating (34) indifference to the world (35) paternal grandfather (36) hunger (37) intense pain (38) a boil (59) freedom from disease (40) horned creatures (41) the fig tree (beetle?) (42) Revoking the order of arrest and (43) Sudra company-all these are to be sought for through Ketu.

UTTARAKALAMRITA MSECTION 6, Sloka 13½ - 14½: During the advent of Ketu's Dasa when Ketu is favourable, there will be success in all undertakings, acquisition of wealth through bloody deeds, good fortune through a foreign king, attempts at poetical composition and destruction of enemies. When Ketu is bad, he will cause to the native intense miseries; all his efforts will become fruitless; he will be doing only unprofitable things; there will also be loss of position; he will suffer from rheumatism, tuberculosis, shaking all over the body, 'misunderstanding with the Brahmin folk. He will further commit the worst follies.

Phaladeepika, Adhaya II, Sloka 34 : Ketu has a red and fierce look a venomous tongue, and an elevated body; he is armed; he is an outcast of a smoky colour, and is inhaling smoke always; he has bruised limbs; he is lean and is malicious

Rahu & Ketu in Predictive Astrology, page 82, Manik Chand Jain:

"Rahu has the influence of Jupiter conjunction Venus. It gives intense appreciation and respect for the area by house where Rahu is located or transiting. There is popularity in this place with optimism and cheerfulness. This is a lucky place.

.... Ketu has the influence of a Mars conjunct Saturn. In Ketu, too much of the Saturn accent can produce fear and hold the Mars action back. This can give poor timing. Mars represents energy and Saturn, a cycle of time. With the Combination, we need to take stock of the issues involved, and do something about them.

There is an ambition for power where Ketu is located by house. The trick is to use the energy of Mars in the right amount by the disciplining of Saturn in an area of selfless service rather than over-possessiveness."

Vedic Symbolism of Ketu – The South Nodes of the Moon

Ketu, the descending or south lunar node, forms an integral part of the serpent, Vasuki. Ketu, along with Rahu, represent karmic retribution, linking the present restrictions and opportunities with past actions.

In Vedic hymns, Ketu is invoked as "Decked with silk, flowers, garlands, sandal paste and an umbrella, of variegated colour and seated in a divine chariot which travels around mount Meru. Born of Jaimini's family, under Abhijit star may four-armed, deathless, effulgent Ketu, seated facing south on a throne, make us ever happy with wealth and abundance."

The ancient seers gave Ketu such epithets as : Tamas, Dwaja and Sikkhin.

Tamas; one of three basic attributes of nature, meaning darkness. This is associated with avarna shakti, the veil that conceals the real nature behind the manifestation. The illusory or Mayic covering gives us a wrong view of reality. It radiates a strange illumination born of its understanding of the illusory character of creation. The enigmatic splendour of Ketu arises from its understanding of human nature wrapped in the great illusion.

Dwaja: means a flag or an emblem. It symbolises a) an eminent person; b) the organ of generation c) a house situated in the east. The impulse makes an individual work under the orders given by a higher power. The person carrying the flag works under some authority; Ketu assists the externalization of the Divine Plan. As it is aware of the transient nature of existence, it does not involve itself in the physical or material realm. It functions from the mental plane and is induced towards spiritual unfoldment, which is the function of pure intelligence.

Sikkhin: means an arrow, a horse, a bull, a lamp, a tree, a religious mendicant and a peacock. Sikkhin represents something pointed, well directed and serving as a funiculum. It signifies the sharp penetration of an arrow. The arrow is directed towards a target – the understanding of the process of Divine manifestation. With the dawn of such an understanding, Sikkhin apart from making the individual purely intellectual, orients a new life in the light of the new understanding, thereby enabling the person to work for the Divine Plan.

Ketu, born under Abhijit refers to the bright northern star Vega, in Capricorn, standing for the universalisation of the individual, in consonance with the planetary impulse of Ketu to carry out the Will of God. Ketu's birth in Jaimini's family under Abhijit stands for regenerative mental process under inner guidance that allow for the spiritual evolution of humanity.

The emblem of Ketu is a downward curving semicircle linking two small circles placed on either side above it. Both the small circles stand for the actualization of the individual's destiny, the bottom of the semi circle symbolises the zenith, the incarnation of the soul's growth to perfection is being realized, the several phases of development represented by the passage of the soul which the semicircular arc traverses. Ketu is spiritual humiliation. Ketu, who is associated with the arrow, looking from behind the veil of ignorance, taking orders from the Divine Intelligence, guides the destiny of the universe while preserving its cohesion and equilibrium.

BENEFIC EFFECTS : of being separated from Head/Ego, Humility, Detachment.

Physical: fasting, austerities, wandering, pilgrimage (esp. yuti Guru), high-permission sexuality / low barriers (esp. yuti Shukra), a strong Ketu is beneficial for the Practice of Medicine

Psycho-emotional: easy detachment from ego, psychic intuition, subtle sensitivities strengthens "tolerance for ambiguity", a hallmark of moral maturity, authentic humility, increased awareness of subconscious projection.

Mental: fantasy, creative artistic imagination, lucid dreaming, trance, channeling, telepathy, access to psychic arts, universalist viewpoint, Psycho-mental detachment: Good/easy or bad/difficult?, Healthy skepticism of mental delusions.

Social: unworldliness, disregards boundaries of class & caste, lacking bigotry, egalitarian, natural acceptance of all beings, spiritualistic nature, wealth.

Spiritual: "moksha-karaka", surrender, liberation, moksha, disengagement, protection by divine forces, "supernatural powers" (which are really natural human powers liberated when chaotic desires recede), devotion to Shri Ganesha, meditation & conscious awareness.

MALEFIC EFFECTS : of being cut off & abandoned, Humiliation, Disconnection

Physical: chronic fatigue, exhaustion, restlessness, wandering, inertia, weight loss, eating disorders, malnourishment, starvation, mysterious & un-diagnosed illnesses (esp. yuti L-6), substance addictions (esp. yuti L-12 or Shukra), severing or loss of lower body parts, self-abuse, inc. "cutting" (esp. yuti Kuja), self-destructive, austerities (esp. yuti Shani), enforced isolation or banishment. trauma.

Psycho-emotional: unrequited love, distant crush, hero worship, idealization of Other, denial, reliving past disappointments, fear of abandonment/being cut off obsession with loss & separation, the Great Withholder, frustration, chronic disconnectedness, despair, dissatisfaction & disenchantment, chronic ennui, emotional obsessions & insecurity, "holes in the aura".

Mental: mental tension, victim mentality, outsider mentality, expectation of disconnection, confusion, spacey-ness, permeable boundaries, apathy; "I give up", self-destructive fantasies & beliefs, self-doubt, habitual rejection of completeness, mental denial of negative emotions, mental stuck-ness, stagnation, paralysis, fuzzy imagination; unclear thoughts, escapism, obsession with events in the past, fanaticism, paranoid suspicion & distrust, disintegration/dissolution of social ego.

Social: passive-aggressive socializing style, "hiding", lurking, social invisibility, non-presence, non-participation in a job or relationship lose-lose situations: damned if you do, damned if you don't, unable to leave a difficult or draining relationship, carelessness, apathy, replays the 'loss' theme, self-pity, divorce, outsider looking in, blaming others for problems, loss of rank or social identity, "professional victim" refusal to accept responsibilities (esp. when yuti Shani or yuti Surya) conflict deflection onto others; (esp. yuti Kuja), manipulative social behavior, vague or indirect communications (esp. yuti Budha), repressed, periodically explosive anger (yuti Kuja), abandonment, uncooperativeness, outlandish, weird, difficult to interpret, unearthly, feeling 'shut out', 'out of the loop', ignored, trivialized, marginalized, or disregarded.

South Node – Ketu -Moksha (Secrecy)

Spirituality, secrecy, maternal grandparents, enlightenment and apparent obstacles on the way to enlightenment, complete knowledge, indolence, seclusion, eccentricity, renunciation, asceticism, mysticism, esoteric knowledge, psychic abilities, abstraction, sublimation, transformation, separation, dividedness, kundalini, uncontrollable mass of energy, electricity, brightness, flame, lamp, television, apparition, witchcraft, intrigues, suspicion, corruption, scandals, excesses, hectic situations, sudden events, any unusual or striking phenomenon, unexpected changes, accidental incidents, panic, poison, epidemics, fever, intestinal worms, hindrances, handicaps, stammering, falling star, comet, spark, smoke

Windy, Vata, Tamas, Ganesha, Meena avatar (Fish incarnation), Ayurveda, Upanishad, Aranyaka, Planetary Army, Mixed caste, South-west, 48th year.

When afflicted it signifies worries, suspicious nature of mind, hidden difficulties, unforeseen circumstances, impediments, insanity, amputation

KETU AND THE DIFFERENT LEVELS OF AWARENESS

At the higher levels of awareness, Ketu can aid concentration & meditation , create authentic, fully transformative sacrifice, support pure tantrik practices, establish complete non-reactive neutrality, invoke a conscious state of surrender – one’s only felt desire is the desire for deeper surrender, provide sincere & willing detachment from objects of desire, induce a state of passive, non-interfering and non-invested acceptance of reality, reduce “interference patterns” in perception increase the size, scope & clarity of the field of consciousness by eliminating desire-driven distractions, strengthen clairvoyant and clairaudient capabilities (again, reaping benefits of reduced interference).

Benefits:If Ketu is well-situated, Ketu periods may bring all the benefits associated with the Ketu-occupied bhava. For example, Ketu in dhanasthana may bring extraordinary wealth – but the native will not be particularly attached to it!

Ketu periods with their conscious rootlessness are very auspicious for guided austerity practices, withdrawal from non-spiritual relationships, sanctuary retreats, temple pilgrimage, sacred journey

At medium levels of awareness:Ketu tends toward a mix of bitter disappointment & continuous yearning for connection:. Denial of ego nutrient, mental tension, caught in moral dilemmas and lose-lose options, lack of praise, denied promotions, loss of status, personal and professional setbacks due to failed expectations, Emotional withholding behaviors by Self and projected upon others, Frustration and blaming one’s shortcomings upon Other, Unconscious projection of childhood abandonment, fears into adult relationships, Bitter disappointments, Deep yearning for apparently unachievable goals, partners, and experiences, Contemptuous rejection of Other, cycling back to frustrated union, and rejection again, Unconscious or barely conscious projection of negative fantasies upon others

Benefits:Ketu periods are exceptionally auspicious for personal psychotherapy, but may not yield much progress in relationship counseling. A focus on “abandonment” and “separation” issues will be fruitful. If Ketu is well-positioned and the native knows their true capabilities, there can be professional and personal advancement through careful management of power vacuums & unusual circumstances. Key to success is neutral humility paired with sensitive awareness of other's desires.

(Not self-effacing or other false humility, but true neutrality and authentic skillful ability to serve other's interests, such as to help an organization reach its goals.)

At lower levels of awareness: Ketu tends toward its more malefic state:

Terror of abandonment, urgent but thwarted survival need to achieve union with the object of desire, leading to stalking, anxiety-driven predatory behaviors, etc Rejection of reality, Disregard for social and psychic boundaries, Fantasy-driven behaviors, falsifying credentials, posing and posturing, obsession with distant celebrity figures,

claiming that fantasy relationships are real, other confusions of the reality-imagination boundary, Native is exceptionally absorptive; other people's negative projections easily find him, and stick to him, Deep neediness, relies on others to provide his/her identity, Inability to accept personal responsibility

Victim state, Feels that homelessness, rootlessness, acts of desperation are the result of having been abandoned by those s/he once trusted, Asks for shelter from government, community, or family – but rejects services, fears & distrusts connection, needs to wander, Trapped in Ego reaction of toxic anxiety

Divorce as a lower-level reactive fear bondage; Ketu is a karaka for divorce of the “I-give-up” type. However, true to the myth of Rahu-Ketu, divorce under Ketu means that the natives may physically separate from each other but they remain psychically connected in a perpetual cycle of victimization, blaming & distrust.

Trauma:The brutal act of separation, abandonment, and rejection is described vividly in the myth of Rahu-Ketu.

Ketu also indicates trauma. Look for trauma in the signification of Ketu's house and the character of His lord, as well as in any co-tenants who share a house with Ketu. Wherever the native shall suffer unbearable separations, with a great but unachievable longing for consummation or reunion, there is Ketu. Ketu is a karaka for ex-communication, divorce, being shunned, ostracized, or invalidated.

Ketu's trauma is not likely to "heal" in the sense that material reunion will not be fully accomplished in this lifetime. However the emotional pain can be neutralized by deep acceptance and forgiveness. Each new Ketu bhukti will re-stimulate the core trauma of separation, rejection, abandonment, and loss of wholeness. Each Ketu bhukti offers and opportunity to practice neutrality and forgiveness.

Positive management of Ketu's malefic effects:

Ketu is a karaka for meditation and conscious awareness. All disabilities caused by Ketu can be improved through conscious awareness of the subconscious predisposition to expect disconnection, leading to a lifetime of disappointment & chronic mistrust.

While Shri Ketu does have an essential lesson to teach regarding impermanence, it is not necessary for the native to suffer a lifetime of compulsive, subconsciously impelled rejection of connection and trust in matters of Ketu's domain.

It is very difficult to manage Rahu's obsessive-compulsive desires. However, it is not so hard to manage Ketu.

Luckily the reptile brain does not have to dominate human life. Conscious natives can learn to manage many historic, subconsciously driven compulsions -- even the most natural, largely bio-chemical, 'hard-wired' survival fears. Calm awareness of one's habitual rejection of completeness will go a long way toward resolving the malefic effects of Shri Ketu. The area of most dramatic rejection will be Ketu's birth domain (see table of Ketu in Houses, below).

That same calm awareness can transform Shri Ketu's fearful effects into an overall positive spiritual experience of appreciation of impermanence. These two phenomena are really two sides of the same coin. The difference is that one is physically & emotionally terrifying and one is sweetly wise.

Ketu gives the results of His lord and co-occupants :The most important thing to understand about the lunar nodes Rahu and Ketu is that they do not own any houses, and they do not own any signs. Rather, Rahu-Ketu function as magnifiers & distorters of the their bhava and rashi lords. Rahu-Ketu also amplify any co-tenant grahas within their house.

Ketu contributes frustration and denial wherever he goes in the normal realms of life. Only at the highest levels of awareness is Ketu really an asset. However under good circumstances Ketu's power of disenchantment can also break the spell of material attractions, and show a direct route to enlightenment.

Producing as He does the irresolvable conflict between Saturn/social law & order versus Mars/personal independence, Ketu induces a state of deep frustration and repressed anger which alienates the individual from the matters of the house which Ketu occupies. The native feels that, in matter's of Ketu's house and its lord, an irresistible force is trying to budge an immovable object. The result is traction and deep alienated frustration. Furthermore Ketu complicates the expression of his lord and co-occupying planets. Ketu and a strong Shukra, the native will have not only the excesses of wealth, beauty, prestige, and addiction that this Shukra would have brought independently. Ketu adds a surly, denying, frustrated to Shukra's effects which result in addiction to food, drugs, sex, and elegant company while plunging the individual into great denial about his true behavior.

Ketu The Great Withholder :Ketu is Rahu's diametrically opposite force. Rahu is permissive and expansive like Venus and Jupiter, but Ketu is restrictive and like Shani and Mars. Whereas Rahu is passionate and desirous, Ketu is detached and withdrawn.

The house, degree, sign, aspects, and other characteristics of Ketu show psychic imagery that has already been manifested by Rahu,. Under Ketu's influence the matter concerned is finished; we have stopped desiring and now wish to separate that matter from ourselves. Wherever Ketu is, there the person is detached, impassionate, stopped, and uninvolved with the development of those matters. Ketu is a manifestation of Shri Ganesha, the elephant-headed god who is the somber, plodding Remover of Obstacles..

Ketu is excellent for meditation and withdrawal from the world of the senses but understandably Ketu's influence damages any attempt at acquisitions. Ketu will "destroy" marriage in the 7th house because he doesn't really care enough to keep the fires of affection burning. Ketu gives a spouse but not affection toward the spouse; not passion.

Ketu will make the person quite unconcerned about financial wealth when he occupies the 2nd or 11th houses. Financial affairs are blocked in some way, beyond personal control. That doesn't mean a person with Ketu in 2 or 11 will be poor. If the house lord is in good condition, that person with Ketu in 2 or 11 might have much money at his disposal. But he will not care about investing the money, and he will not have permission to change or control it. He will not take steps to protect money, develop his wealth, or show much attachment to it. Often this position is the spouse or child of a wealthy person, who has access to considerable funds but lacks passion for the wealth.

Ironically, because Ketu's disengaged energy-state has no resistance to money, native with Ketu in a money position (2, 5, 9, 11) could be remarkably wealthy as a result of past-life

labors. Much poverty is caused by resistance to wealth! However whether rich or poor, he will be neutral on the subject of acquiring and developing wealth. Like the native with Ketu in 7, s/he will accept the presence of a spouse as a social given - but express little truly personal interest in marital development

Ketu, the Spiritual rejuvenator: Ketu shows where the native is the most bewildered & confused. Psychically, this is a weak patch in the aura, the protective energy shield of positive energy which surrounds each spirit in a body. Humans have much stronger, more complex, and "brighter" auras than other earthly forms. The more divine energy that is connected to & nourishing a human aura, the "brighter" the person looks psychically. They represent the "bright" qualities such as intelligence, charisma, enthusiasm, verve, good humor, etc. These qualities are "seen" (with the intuitive third eye) as "bright" patches in the aura. Ketu is in charge of the grey patches of foggy uncertainty, apathy, or confusion which show where the ego in this life is rather disinterested, yet for karmic reasons obliged to continue to connect by a thread. Grey is of course the colors of elephant, and Shri Ganesha is the elephant-headed god. Remover of obstacles, Ketu is like a bulldozer plowing away all unnecessary distractions from our spiritual path.

That's why results of Ketu are generally "bad" materially) but "good" spiritually. This role of Ketu is hampered by the karmic effects of a compromised Moon or when Ketu's planetary lord is inauspicious. The influences of Ketu's house & sign makes the native experience confusion, indecision, unclarity. The native remains, foggily and often passive-aggressively, engaged with it - often believing that someone else is causing the issue or that forces outside himself are at work. Ketu can be highly intuitive but in lower consciousness will tend toward superstition because the native passive-aggressively attributes his problems to the evil intentions, failures, or incompetence of others.

As a manifestation of Shri Ganesha, Ketu gives remarkable benefits through disconnection and detachment, thereby cutting one's losses, abandoning hopeless projects, leaving unsuitable relationships, surrender before annihilation, etc. Ketu is associated with radically surgeries - a painful and invasive process which when successful can restore health and extend life. After the pain of loss subsides, one confirms this loss to have been a spiritual gain.

TRANSIT OF KETU IN THE RADIX CHART

The Lagna: Ketu transit of radix lagna, an 18-month period recurs once every 18 years. Ambiguity and/or spiritual acuity during which one disconnects from material attachments and accepts the separative, polarized nature of perceptions as an external phenomenon with no inherent reality. Ketu transit to lagna can be a component in divorce timing, loss of employment, forced house moves, loss of habitual environment, loss of identity-validation.

Surya: The native's ego definition is a blank screen upon which the collective unconscious may project its needs and desires. Positive individual ego development is restrained by apathy & detachment, giving a reduced capacity for authentic faith in divine intelligence while sustaining social immaturity.. A natural mystic and philosopher.

Ethical ambivalence & confusion. Unsure of the effects, and uncommitted to public, iconic, or organizational leadership roles. Seeks to lay low. Good position for a

professional observer or paid critic. In civilized locations, this native must take care to observe social and ethical boundaries.

Chandra: Native is emotionally numbed. The mother is emotionally disconnected, disenfranchised, timid, afraid of life, weakened by addiction or emotionally. The native may be unsure of one's emotional perceptions. Withdraws from parenting duties; lacks enthusiasm for family relationships and feels apathetic.

Kuja: Physical body uncoordinated and less responsive. Nerves not as sharp; perception numbed. Less interested in physical experience. Reduction in vigor. Frustration & disappointment in one's own performance.

Budha: Mental confusion, psychic sensitivity, great sensitivity to the mental patterns of others in one's environment. Psychic absorptiveness, may feel overwhelmed by the sheer amount of intuitive information that the native is receiving. Tendency to believe in religious dogmas and ideological tenets without too close inspection of the logical implications of those beliefs.

Guru: Optimism and generosity are distorted. Vague ideas about cosmic interconnectedness & righteous action may replace practice of meditation & rituals of true religion.

Ideology can replace faith. Tendency toward cult beliefs and idolatry of guru. May also give frustration & confusion about which faith is valid, inability to locate the sangha, feeling lost and disconnected from the divine.

Shukra: Deeply confused about sensual pleasures and love relationships. Difficulty placement for a male, because it confuses and deranges the perception of the wife and women in general. Difficult for females, due to confusion and uncertainty of one's own feminine beauty and entitlement to sensual pleasures.

Trouble finding the right balance point in all matters of harmonious arrangement and good design. Artists will struggle to find a good expression; those who make beautiful things may have a weird, out of balance phase of producing odd art. Does not struggle against addictions.

Shani: Separateness and confusion about definition and scope of social duties. Non-conformist tendencies. Feels oppressed by customary procedures and social expectations yet is disinclined to try something new. Tends to stick with the tried and true yet feels restless, undefined, marginalized.

KETU IN THE TWELVE RASHIS

In rashi, Rahu-Ketu's primarily give the effects of their rashi lords, & of any co-tenant planets which share their house.

Mesha (Aries): Ketu will blunt the sensitivities of Mangala, making the native less warlike & more self-preoccupied, less clear about their external military goals & more concerned with their internal warfare. One competes against standards for achievement it is true but these will tend to be spiritual standards which have little material value and the warrior energies are unlikely to achieve much unique self-definition in external social life.

Dissatisfied with the basically selfish human condition, & uncomfortable with direct competition, the native typically shows a blunted individualism which is neither conformist nor marginalist. Males will have less interest in competitive sports; females retreat from attention-getting fashion. Good for winning inner battles against addiction or fears; for unconflicted dedication to an organization or ideal.

Vrishaba (Taurus): Depends absolutely on how Lord Shukra functions in the overall nativity. Ketu in Vrishabha rashi will blunt the sensitivities of Venus, making the native unsure about sensual indulgence. This native can lose himself easily in escapist behaviors of sensual and sexual pleasure.

If Shukra is strong, then drugs, alcohol, fine fabrics, lovely appearances, delicious foods & scented oils will find this native easily. However, no amount of pleasure will be satisfying to this person. The body's cravings are never fulfilled; desires only increase, without satisfaction.

This native seeks deepest fulfillment through marriage & love relationships but that area of life is precisely where he is most disenchanted. His love behavior will be seen by outsiders as "passive-aggressive" because the native simultaneously wants sensual love & pleasure, while rejecting it. Ketu in Vrishabha either self-destructs through sensual addictions or develops a very selective sensual filter, allowing the native to pursue only those pleasures which advance specific spiritual goals.

Mithuna (Gemini): Depends absolutely on how Lord Budha functions in the overall nativity. Ketu will blur the mental-communicative sensitivities of Mercury, making the native dissatisfied with mundane communications and likely to twist, evade, mystify, or ignore communicative convention. The native relies on a few phrases or devices, and does not make the effort to articulate his speech or gestures. When Ketu is yuti Budha in swakshetra, the native's verbal and written communication is difficult to understand even whilst he may be multi-lingual or work in a media job! Often exaggerated speed or a speech defect will be the culprit.

Karaka (Cancer): Depends absolutely on how Lord Chandra functions in the overall nativity. This is more true of the Moon than any other planet. Ketu will blunt the sensitivities of Moon, making the native emotionally detached and impersonal in their nurturing style.

Frequently the mother or primary nurturer rejects the native either overtly or covertly. The native is perpetually dissatisfied with their home conditions, and may be afraid of water.

Simha (Leo): Depends absolutely on how Lord Surya functions in the overall nativity. When occupying Simha rashi, Ketu will blunt the ethical sensitivities of Sun, making the native ambivalent about creative ego-expression in general and about assuming moral authority in particular. Consistent with Ketu's passive-aggressive style, this native is prone to criticizing the leadership positions of others and trying to undermine ethical claims, rather than making positive suggestions toward constructive ways of channeling Divine intelligence.

They are attracted into support roles in theatre & politics, where they can mingle with celebrities without actually opening their hearts to the hot energy of truth. Moral uncertainty surrounds but does not unsettle them.

Ketu with Surya in swakshetra may yield a creative genius who expresses unworldly sounds and color. Past-lives associated with cult of the Sun-priest; they have been sacrificed & although they love the celebrity they are naturally wary of abuse of power.

Kanya (Virgo): Depends absolutely on how Lord Budha functions in the overall nativity. Ketu will blunt the mental-organizational sensitivities of Mercury, making the native a curator & collector of concepts & ideas which lack direction & serve little practical purpose.

May pursue dead-end analytical philosophy, or elaborately documented yet unfounded conspiracy theories. Mistakenly they substitute a vast collection of details for an actual system, i.e., they miss the forest for the trees at least intellectually. Verbally inconsistent but insight is profound. Spiritually the information is good & liberating. One follows circuitous analytical paths, mentalizing when they should be meditating & meditating when they should be mentalizing, always frustrated & dissatisfied with the value & purpose of their knowledge base. mentalizing, always frustrated & dissatisfied with the value & purpose of their knowledge base.

Thula (Libra): Depends absolutely on how Lord Shukra functions in the overall nativity. Ketu will blunt the artistic & architectural sensitivities of Venus, making the native ambivalent about balance & design, and thwarting his relationship management skills. His sense of natural balance, fairness, and justice in the larger sense being lost in a fog, the native is likely to err in judgment on social & personal matters.

One is disliked, considered unaesthetic, badly dressed, or somehow an icon of poor taste in one's society. In situations where polite negotiation of meaning or identity is required, one lacks the grace to introduce oneself properly or make the other party feel balanced in one's company. Ketu with Shukra/swakshetra may produce a genius of unorthodox costume design, or an avant-garde style in arts or theatre.

Vrischika (scorpio): Depends absolutely on how Lord Mangala functions in the overall nativity. Ketu will blunt the sensitivities of Mars, making the native ambivalent about tantric healing, profound therapeutic change, and the reality of trauma. He spends much of his life force in the project of denying the existence of psycho-spiritual energies; he disregards magic; and he avoids therapeutic engagement in conscious change.

Ketu yuti swakshetra Mangala could under favorable circumstances produce a tantrika of great ability. Such a person under proper guidance might become an effective channel for planetary healing although working from the dark side.

Dhanus (Sagittarius): Depends absolutely on how Lord Brihaspati functions in the overall nativity. Ketu will blunt the sensitivities of Jupiter, making the native ambivalent about the reality of fundamental goodness, world family, All-One, and other blessings of the Divine which penetrate the veil of our human sadness and bring spiritual light into human lives. This native is curmudgeonly, unable to recognize the value of education, religion, or charity. He tends toward atheism and survival-of-the-fittest market economics. He dislikes group activities and does not celebrate holidays.

Detachment from religion and even from humanism may be a good thing when looking objectively at what can be done to advance humanity's situation on the global scale. It may be clarifying to be free of idealistic, ideological attachment when constructing comprehensive world visions.

Makar (Capricorn): Depends absolutely on how Lord Shani functions in the overall nativity. Ketu will blunt the hierarchical, caste sensitivities of Saturn, making the native taciturn without benefit of realism, and expecting protection from the hierarchy without knowledge of or commitment to their position in that hierarchy. In general Ketu is problematic in Shani's signs where groundedness & practical good sense are important for basic survival on the material plane. Good position for truly religious political leaders or the wandering mendicant who takes physical sustenance from temples & government rationing programs.

Kumbha (Aquarius): Depends absolutely on how Lord Shani functions in the overall nativity. Ketu will blunt the populist, democratizing sensitivities of Saturn, making the native ambivalent about his role in the marketplace. Kumbha is in general a highly abstract sign, famous for its esoteric theories and special interest groups which have little connection to the survival reality of the global population yet purport to be universal in nature. Kumbha is the solar or rational side of Shani's domain, concerned primarily with equalizing exchange networks of the marketplace not with the emotional security of fixed caste (Makara). Ketu here gives reluctance to participate in networks of association and dislike of the masses.

Ketu with swakshetra Shani is likely to produce extreme disengagement from earthly politics and distrust of human social movements, marginalizing the native and forcing the group-think scope into galactic or even cosmic range

This is a science-fiction orientation with a mind that wanders across the universe in search of a culture weird enough and 'safe' enough but also familiar enough to identity with. Might be a gifted sci-fi script writer or mathematician or computer programmer if Budha is strong. Otherwise, seeks anonymity and intellectual distance through cold logic. Could live in isolation & socialize exclusively via computer networks. Very detached person.

Meena (Pisces): Depends absolutely on how Lord Brihaspati functions in the overall nativity. Ketu will blunt the sensitivities of Jupiter, making the native ambivalent about the world of private imagery, traveling in the spirit world, and one's natural communion with all sentient beings.

May be intensely intuitive, aware of the presence of fairies, elves, devas, deities, & spirit beings of many classes. Dispassionately observes the sorrows of the wandering. Accepts wandering, accepts a disconnected, dreamlike state; accepts the vast cosmic viewpoint. This native is lonely and worried about their well-being; naturally withdrawn. One avoids formal or actively engaged meditation and sanctuaries such as ashrams and monasteries, although ironically in a state of extreme detached awareness of the interconnectedness of all life, they are exemplary models of meditative neutrality.

KETU IN THE TWELVES BHAVAS

Wherever Ketu resides, long-term success in matters of that domain is inhibited by Doubt. One doubts the appropriateness and adequacy of one's connection to the person or activity signified by Ketu's house. Material matters of the house will suffer ambivalence & Benign Neglect

It is extremely important to notes that the results of Ketu have to be considered by the strength and placement of the sign lord as well as the other planets co-tenanting and aspecting Ketu.

Bhava 1:The native gains psychic sensitivity of the ego-detached, has a great awareness of others' needs. One is always reinventing oneself, purging one. Extraordinary ability to reflect the aspirations and psychic projections of the public. The native is available to public **Idealization**. May have trouble respecting the boundaries of others.

Rahu will be in house-7. Spouse is hungry for experience with a passionate & adventurous nature; this may be unsettling for the native

Long-term material success is inhibited by doubt regarding the ability to connect with body and social identity :

- Neglects the social identity ; self, body, public image, musculature, competitiveness, appearance, physical strength
- Insensitive or detached to issues of : integrity, wholeness, self-knowledge, loss of wealth, loss of historic family traditional identity, independence, newness,

Often indicates that the native becomes exceedingly famous due to "passive absorption" of the public projected fantasy image. Craves for spiritual solitude and feels disconnected from the Madding Crowd.

Bhava 2:Peculiar speech, odd values, detachment from money & family traditions. Deeper spiritual values can enter once the more superficial values are blocked. May have strong intuition & a psychic insight into the past.

Detached from customary values expressed through face, teeth, & hair. Neglects the upkeep of overall appearance. May acquire wealth yet have no firm idea on how to use /enjoy /invest /spend it. Often wastes it. Acquisition of wealth and ancient knowledge. Worry about finances in general. The threat of government fines looms at times. Carefulness & control over your speech could lead to success.

Bhava 3:A natural meditator. Loses support from siblings, weakens energy, courage, self-made wealth, neighbors, etc for an ultimately good result of calm inwardness. Prone to mental health problems, fragmented communications, hesitation to connect with people in the immediate environment leading to isolation due to a depressed & disconnected, impractical & oversensitive nature.

Fascinated by role of intuition in decision-making, yet often unable to deploy intuitive thinking with good results. Inconsistent decisions, unpredictable mental state. Rahu will be in house-9, giving wealth through a variety of types of income.

Doubt regarding ability to connect with: siblings, close neighbors, meetings, communications media, training, writing, sales, marketing, advertising, public relations, mental tasking, mental process, mental health, gestures, hand movements, articulation,

hearing, presentations, administration, small group process, neighborhood or village panchayat, teams and teamwork, coordination, village talk, loss of security, loss of property, loss of boundaries around the nuclear family. Neglects the siblings, team-mates, neighbors; in the mind, neglects the daily tasks and mental process; little effort to produce good communication.

Affluence is sacrificed at the altar of peace.

Bhava 4: Doubt regarding ability to connect with: home, mother, property, customs of the mother's family, real estate, vehicles, education, social security, socialization, emotional security, protection, customs & manners, licensing, kitchens, roots, gardens, houses, buildings, loss of children, loss of creativity, old age, beginnings and endings. Neglects: home, roots, properties, socialization, licensing, basic education, the mother and her people.

Adequately stable home environment if Ketu's lord is strong, but the native is always insecure & dissatisfied with these. The 4th house is mother, the heart, & home life, real estate. These things in your life may be a little troublesome.

Bhava 5: One longs for: children & romance but cannot sustain it. Can give literary authorship, children, & entertainments if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

Rahu will be in house-11, giving surprising wealth through a variety of types of income. powerful in some way mentally, & you at times have power over others Can sermonize well, and have an inclination for holy pilgrimage & foreign travel. Knowledge & learning may be denied at times.

This native should never gamble or play games for money because they do not understand speculation & Ketu makes a victim.

Doubt regarding ability to connect with: children, romantic partners (not spousal), performance arts, speculation, gambling, creativity, genius, self-expression, politics/political campaigns, literary pursuits, theatre, acting, self-publishing, poetry, dance. Some harm comes from excess or irregular pleasures.

Bhava 6: One longs for exploitative power & access to drugs, but cannot sustain it. Gives underworld connections, drugs & usury if Ketu's lord is strong,

Malefic graha in dusthamsha give good results. Gives openness to foreign philosophies without rational understanding of them; confusion or disrespect for the law but usually no entrapment; gives involvement with medicine & finance again without understanding, typically as a loan-holder or drug-taker. Retreats into self-medication out of despair.

Malefics are typically beneficial in a dusthana. Ketu gives Doubt matters of police, illness, crime, drugs, and social conflict. Life is easier with some detachment from the classic evils of domain-6. The native could become a crime victim thought inattentiveness, not taking seriously the enthusiasm of criminals for their work! Neutral placement per se, but can be harmful if disconnected, disenchanted Ketu is yuti another graha; then illness may result.

Bhava 7: The native longs for committed, sexually intimate partnership & reliable marriage. The partners are withdrawn into themselves, often narcissistic or so concerned with their

own selves that they cannot participate in partnerships. Ketu does not prevent marriage. Ketu gives restless dissatisfaction with the spouse. Gives an "inappropriate" or "disconnected" or "unavailable" spouse.

Ketu creates a severe challenges to reach lasting interpersonal agreements. Native may instinctively respond to the partner's withdrawal using fear-driven excessive control but this further alienates the Other. Joint assets are developed & children are produced, but the underlying connection between the spouses is "headless", undirected

Inability to connect with: marriage partnership, business partnership, mutual interests, law courts, legal judgments, states of balance, mutual alignment, diplomacy, agreements, promises, contracts, negotiations, arbitration, mediation, advisers, peer relationships of all kinds. Neglects: the spouse, the partner, partnerships, contracts, agreements, balancing, law courts, legal decisions, trade agreements, shared objectives, mutual interests.

Shil-Ponde in the 1939 edition of [Hindu Astrology Joytisha-Shastra](#). p 280, states:

"If Ketu be in the seventh house at birth, the partner will die during [Ketu] period or be separated from the native. He will suffer from urinary complains and some disease of the generative organs. He will encounter many obstacles to his career and will lose money because of the rivalry and competition of enemies."

Bhava 8:Longs to receive the legacy of hidden secrets & deep healing. Gives some relationship with tantric traditions if Ketu's lord is strong, but the native always insecure & dissatisfied with his knowledge. Malefic graha in dusthamsha give good results. Makes his own way on his own terms. Rahu in house-2 which can create significant wealth from family legacy, but the native may not know or care how to invest it.

May create a healer or counselor who can guide others through the turnings of the wheel of birth & death. There may be karma of mishandling the joint assets of marriage such as running up credit card bills in the spouse's name, or making giant purchases/decisions without consulting financial/legal advisors. Generally foggy & confused about how to handle jointly held assets. Hesitant to trust the partner's family or partner's values. Fears that the partner will exploit them through secret dealings. Can be tempted to file false insurance claims, invest money they don't have, and claim expertise they do not possess.

Circumstance of death are weird & difficult to detect. Death in mysterious conditions; native disappears. Tantra, hidden process, secret traditions, mystery schools, healing, spouse's wealth, in-laws, assets of marriage, confidential information, therapy, transformation, recycling, conditions of death, death of the first spouse, divorce, secrets, loss of priestly dignity. This person does not expend the effort to keep confidences. Neglects: mysteries of life, taxes, insurance, surgery, therapy, confidentiality, secrecy, tantra, magic, marital in-laws, joint contributions to the wealth of marriage partnership, circumstance of death.

Ketu involves you in "secret matters." Under this impulse, you may join secret mystical societies, pursue occult studies, indulge in socially unapproved activities, or use unethical methods to attain your goals. Danger from conveyance. Suffer from piles & fistula etc. Fear & danger of fall from horseback. Difficult in the return of advances given as loan. May have an eye on the wealth & the spouse of another.

Bhava 9:Longs for the guru, for ceremonial roles & advanced religious truth and can give priesthood in elite societies if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

Natural ascetic who may preach against religious pageantry and misuse of priestly privilege. Disconnected from the sangha. Ambivalent about religion, ritual or moral. Typically agnostic.

Inhibited by doubt re regarding ability to connect with religious fellowship, priesthood, ritual religion, professorship, universities, father, guru, spouse's younger sibling, sangha, religious discussions, philosophy, temples, worship traditions, good fortune in general, grandchildren, loss of public leadership roles, wisdom, spiritual knowledge transmission. Neglects: dharma, religious fellowship, priestly duties, moral philosophy, ritual performance, university collegiality, one's father, one's guru, one's grandchildren, temple visits.

Karaka for religious conversion. There is the experience is religious connection to the spirits. Seeks religious teachers, yet is dissatisfied with them. Must apprehend the spiritual world directly. Produces a different vision, a new approach to the problems of life, & consequently a sublime ethic of its own. Fortune & favor through foreigners. Generosity is considered a boast. May be a leader or advisor, fame, glory, wisdom, generosity, kindness & devotion.

Bhava 10: Longs for public prestige & professional honors but Ketu in domain-10 knows little dignity in public, nor honorable duty or prideful profession. Wants recognition, praise, & success, proof of worthiness & social value - yet high

honors evade him. Confused about how to gain public respect, unable to connect with & understand the expectations of responsible service roles.

A person of strong internal character who bases their self-esteem mainly on their connection with the divine, might gain tremendous influence as a prophet or mystic oracle.

Inability to connect with leadership, career, profession, public dignity, respect of the majority, public image, responsibility for social group, executive decision making, accountability in public office, conformity to public moral standards, trustworthiness, spouse's homeland and property, customs of the spouse's mother's people. Neglects: public dignity, leadership duties, public responsibilities, public opinion, reputation, building temple wealth, the father's wealth, the guru's values, etc.

Bhava 11:

Yearns for lasting community & clever means of income. Either Rahu or Ketu in 11 can produce wealth; but Rahu is attached to it while Ketu is not. Gives a peculiar stream of income & some detached friends if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

In ability to connect with: marketplace, gains, income, profits, networks, large social groups of friends, community, elder sibling, conceptual & electro-mechanical networks, assemblies, secular fellowship, loss of privacy, conferences and gatherings. Neglects: networks of friends, elder sibling, marketplace connections, gains of all kinds, assemblies, electronic and material networks, one's skin, one's nerves, one's own hopes & aspirations.

In domain-11, the experience is achieving goals through networks of association in the agora. Natural malefics will, over time, give good results in upachaya houses (3, 6, 10, 11).

Bhava 12:

In the sanctuary and house of expenditure, meditation & loss, Ketu longs for peaceful mind and bed pleasures. Ketu is the planet of disconnection & vyayasthana is the house of disconnection, so despite initial restlessness, the native settles into enthusiastic "giving away" of all attachments - which weren't going to last anyway. Malefic graha in dusthana give good results. One is disconnected from his inner sanctuary but he becomes available for helping those most deeply in need. There is always an increasing alignment with the Divine cycle of manifestation & dissolution, breathing in & breathing out.

As always with Rahu-Ketu the planetary lord defines Ketu's effect. If the lord is a strong benefic there can be great waste seeking after bed pleasures. More sensible approach to loss if the lord is a neutral or malefic. However even this resolves with time.

Will wander aimlessly, disregarding offers of sanctuary. Will also "hop fences" and cross barriers as one has little regard for separations or boundaries, personal, ethical, ethnic, religious, legal, or material.

Thinks of spiritual life as real and true and material accumulation is not the aim of life. Therefore, gradually through life, you spend more of your time & energy towards serving good causes. One does well because of their sincere approach to life. A natural malefic in a dusthana generally gives quite good results.

XVI PLANETS AND PHYSIOLOGY

Name	Dosha (V=Vata , P=Pitta K=Kapha)	Devata	Guna (S=Satva, R=Rajas T=Tamas)	Maha Bhuta	Sapta Dhatu	Physiology/Disease
Surya Sun	P	Agni	S	Tejas (Fire)	Asti (Bones)	head, brain right eye, bile, organ of voice, heart as life-centre, arteries, veins,fever, cholera, blood pressure
Chandra Moon	V / K	Varuna	S	Jala (Water)	Rakta (Blood)	face lungs, lymph, left eye, glands, tonsils, womb, breasts, blood-circulation, stomach, kidneys, phthisis, cold, cough, lunacy, colics
Mangala Mars	P	Subrahmanya	T	Tejas (Fire)	Madya (Marrow)	bile, muscles, sinews, nose digestive, fire, reproductive organs, intestine, dysentery, piles, typhoid, cholera, pox, boils, accident
Budha Mercury	V / P / K	Vishnu	R	Prithvi (Earth)	Skin	tongue, bronchial tube bowels, sensorium, nerve centres, gastric juice, hands,

						epilepsy, loss of memory or speech, dyspepsia, vertigo
Guru Jupiter	K	Indra	S	Akash a (Space, Ether)	Medha (Fat)	liver, ears, navel hips, physical development, palate, throat,dyspepsia, cough, cold, asthma, thrombosis, diarrhoea, phthysis
Bhukra Venus	K / V	Shachi	R	Jala (Wate)	Semen/O vula	reproductive organs, kidneys fluids, secretion, emission, venereal disease asthma, diabetes, phthysis, cough, cold
Shani Saturn	V	Brahm a	T	Vayu (Air)	Mamsa (Muscles)	knees, feet, legs, gall bladder, respiratory system, nerves, gout, indigestion, dyspepsia, rheumatism, rickets, insanity, consumption
Rahu Dragon's Head	V		T			Alimentary canal, excretory system, indigestion, gas accumulation in stomach or intestines, skin disease, insectbite, hiccough, swelling
Ketu Dragon's Tail	V		T			nervous system, spine poisoning, plague consumption, fever, wounds, snake bite

XVII

SIGNIFICATION OF PLANETS

THE SUN: The Sun is the king in the planetary cabinet. It is the source of light and life. It signifies father, which is the source for bringing into existence and supporting a new born in life. That is why the Sun signifies father and vitality. If the Sun is strong in a nativity, the father and vitality will help the native to grow in a healthy way. The Sun signifies also the king, the master, the government, the president of the country, highly-placed persons, administrators, contractors, chairmen of industrial establishments, physicians, chemists, pharmacists, bureaucrats, politicians, police, power, social status, progeny, male child, and is secondary significator for husband. As the Sun is personified as a king and doctor, when strong it denotes high administrative positions in government, including politics, doctors in medicine, etc., self-confidence, courage, nobility, dignity, ambition, splendor, prestige, faith, loyalty, generosity, authority, power, leadership and creativity.

The Sun is a male planet, hot, dry, constructive, satvic, pitta, and has sturdy bones. Its nature is royal, benevolent and cruel and its temperament is fixed and steady. The Sun gives a square body, majestic appearance, powerful speech, makes a person courageous and bestows administrative capabilities. Its complexion is blood red and it rules orange, pink and golden colors, the fire element, hot or pungent flavors, the sense of sight, the Sundays, the east direction, copper, gold, ruby, temples, deserts, palaces, government buildings, and towers.

The Sun represents head, body, soul, ego, Self, intelligence, will power, clarity, self-realization, health, bone structure, constitution, blood, brain, bile, digestive fire, organ of voice, heart as life-centre, right eye for males and left eye in case of females. In case it is weak in a nativity, it gives weak eyesight, headaches, erratic blood circulation, heart trouble, dental problems, bone fractures, overheating, fevers, blood pressure, baldness, neuralgia, bone cancer, weak immune system, etc., and denotes pride, egotism, self-centeredness, pompousness, ostentation and despotism. The Sun is significator planet for vitality and life giver in any nativity, because it rules the digestive system which provides nourishment to the whole body. As the soul can be better and easily elevated if one keeps perfect health, it also represents the soul. The Sun is also general significator for employment, inheritance, mental inclinations, professional position, comforts, creative intelligence, easy gains, general fortune, higher education, spiritual education and spiritual life.

THE MOON: The Moon is the queen in the planetary cabinet. Next to the Sun, the role of the Moon is very important as it signifies mother. The mother brings up the child and is the first preceptor of the child. That is why the Moon signifies mind also. If the position of the Moon is strong in a nativity, the mother will be having sufficient resources and will bring up the child and develop the child's mental faculties in a peaceful manner. The Moon acts as a nourishing and soothing agent. It rules the senses and the emotions and gives the native the capability of looking after, which includes the fields of training, public relations, administration and soothing (physician). The Moon signifies also the queen, hoteliers, public relations, moneylenders, sailors, house-keepers, physicians, nurses, midwives, healers, psychic abilities, eating establishments, cooks, catering and other professions that deal directly with the people at large, and is secondary significator for wife. The Moon enjoys status in administration by virtue of being the wife of the king. When strong, the native does not have to strive for acquiring status and it denotes affluence, receptivity, sensitivity, imagination, good memory, meritorious deeds and sound habits.

The Moon is a female planet, cold, moist, mild, satvic and its constitution is a mixture of vata and kapha. Its nature is royal, has auspicious looks, pleasant speech and its temperament is fickle and changeable. The Moon is volatile as it is changing its position daily. Depending upon the brightness of the Moon, while a weak Moon gives a slim body, a full Moon may give a plump body if it is connected with the ascendant or its lord in a powerful way, in isolation. Its complexion is tawny and it rules white and silver colors, the water element, salty flavors, the sense of taste, the Mondays, the northwest direction, bronze, silver, pearl, watery places, public places, hotels, hospitals and ships.

The Moon represents face, mind, consciousness, perception, feelings, tolerance, thought, intellect, receptivity, femininity, sensitivity, imagination, good memory, fertility, general weakness, emotional health and functional health as it governs fluids in body, good quality of blood and lymph, glands, tonsils, breasts, stomach, lymphatic system, face, lungs and chest. It governs the left eye in the case of males and ovaries, menstrual cycle, uterus, generative organs and right eye in the case of females. In case it is weak in a nativity, besides psychic problems it causes sleep disorders, lethargy, drowsiness, lung problems, mouth problems (including loss of taste), neurological disorders, epilepsy, digestive complaints, water retention, blood disorders, anemia, blood-pressure, enlargement of spleen, diseases of the uterus and ovaries, tuberculosis, menstrual disorders, and the native is vulnerable to frequent cough and cold, fever, lack of appetite, general weakness, etc., and denotes hyper-sensitivity, over-reaction, inability to respond and difficulty getting in touch

with feelings. The Moon is also general significator for sleep, nourishment, public, social behavior, change, travel, basic education, comforts, emotional peace, family, financial solvency, happy married life, inheritance, income and gains, love and care, mental peace, milk, grains and liquids.

MARS: Mars is the commander-in-chief of the planetary cabinet. It signifies courage both mental and physical. Mars denotes position in military and para-military forces, police, vocations employing fire and metals, engineering, chemicals, surgeons, dentists and executive posts. It governs gangsters, manufacturers, executioners, athletes, builders, designers, entrepreneurs, fire-fighters, martial arts, mechanics and project erectors. Mars is also the general significator of younger brothers, which adds to the strength of the native and becomes a source of strength and courage. The weakness of Mars makes a man lacking in courage and not enjoying the help and comforts from the younger brothers. When strong in the nativity, it denotes thirst for action, passion, ambition, physical strength, goal-directed energy, power to carry through, courage, bravery, heroism, competitive and fighting spirit, vim and vigor.

Mars is a male planet, dry, fiery, tamasic and pitta. Its nature is cruel, unrelenting, active and generous, and its temperament is violent, angry and rash. Mars gives short stature and a stout and well built body, red eyes and thin waist. Its complexion is blood red and it rules bright red colors, the fire element, bitter flavors, the sense of sight, the Tuesdays, the south direction, copper, red coral, places near fire, kitchens, battlefields, places for aggressive and violent or physical contests, football stadiums and military installations.

Mars represents the chest, bone marrow, blood, bile, digestive fire, intestine, forehead, neck, muscular system, acuity of vision, sinews, nose and external generative organs. When afflicting or itself being weak and/or afflicted it causes inflammations, overheating, inability to tolerate hunger, wounds, burns, accidents, fractures, piles, liver complaints, skin rashes, ulcers, lacerations, operations, all sorts of acute complaints, fevers (particularly eruptive), epilepsy, mental aberration, tumors, cancer in the muscular parts of the body when closely conjunct with Rahu, dysentery, typhoid, cholera, pox and boils, etc., and denotes anger, irritability, haste, impatience, inconstancy, lack of drive and courage, and an 'all-or-nothing' attitude. Mars is also general significator for energy, strength, enemy, army, accidents, acute diseases, aggressions, assets, immovable properties, motivation, arguments, quarrels, fights, explosives, weapons, guns, general health, mechanical or technical ability, sports and surgery.

MERCURY: Mercury is the prince in the planetary cabinet. It basically rules the rational mind and speech, analytical faculties, sharp intellect, power of discrimination and confidence. Personified as a thinker and knowledgeable in the field of mathematics, Mercury signifies advisory roles, astrologers, financial advisors, strategists, business, commerce, engineering and related fields, research scholars, communicators, editors, authors, accountants, bookkeepers, lawyers, experts in analytical works, software engineers, auditors, intellectuals, teachers, transporters, publishers, salesmen, traders, mediators, diplomats, authors, etc, and is the general significator of friends. When strong in the nativity, it denotes a good communicator with intelligence, rationality, imagination, wit, cleverness, skill, dexterity, verbal and mental ability, shrewdness, sound judgment, humor and flexibility.

Mercury is a eunuch planet, rajasic and tri-dosha i.e. its constitution is a mixture of vata, pitta and kapha. Its nature is royal, friendly and its temperament is volatile and versatile. Mercury has the best appearance, is witty, fond of jokes and laughter, when strong in the natal chart as lord of the ascendant. Attractive features, well proportioned body, large eyes and witticism are its significations. The complexion of Mercury is akin to that of grass and it rules green colors, the earth element, mixed or varied flavors, the sense of smell, the Wednesdays, the north direction, brass, emerald, places for sports, business, communication or transportation, airports, post offices, accounting offices, places where public but non-violent games are played, parks, libraries, bookstores and public assemblies.

Mercury represents the lower part of abdomen, skin, mind, nervous system, urinary bladder, bronchial tube, gastric juice, digestion, intestines, lungs, tongue, mouth, hands and arms. When weak, it causes psychic diseases, insomnia, nervous breakdown, epilepsy, skin diseases, leucoderma, impotence, loss of memory or speech, vertigo, deafness, asthma, diseases of respiratory canal, disorders of intestines, dyspepsia, etc., and denotes difficulty in thought and communication, timidity, low self-esteem, aloofness, amorality, expediency, over-intellectualization and poor discrimination. As Mercury is weak quite frequently, whenever its sub-period is in operation in any nativity it creates tensions in life, lack of confidence, situation of indecisiveness, etc., which ultimately leads to faulty decisions. The effect is more if Mercury is weak in the natal chart as well as in transit at the time of operation of its sub-periods. It makes a person a nervous wreck and can even cause paralysis when closely afflicted by Rahu-Ketu axis, if the ascendant and its lord are also weak or the sign Virgo falls in the ascendant. Mercury is also general significator for consciousness, communications, eloquence, learning, childhood, logic, maternal uncles, potency, nervous control, respiratory functions, basic and higher education, humor, wit, mathematics, professional position, psychic ability, speculation, short journeys, books, papers, publishing and places of entertainment.

JUPITER: Jupiter is a minister in the planetary cabinet. It is the preceptor of the gods. Jupiter is personified as preceptor, judge and it is linked with the treasury. When strong in the nativity, it signifies the fields of top political and administrative positions, chairmen of industrial establishments, contractors, financial advisors, bankers, high administrative positions in government, kings, politicians, bureaucrats, lawyers, physicians, pharmacists, priests, judges, teachers, astrologers, management experts, administrators. It rules also propaganda of spirituality, services with the state, teaching, law, financial institutions, advisory roles, and is primary significator for husband. If strong, it gives growth, expansion and a humanitarian and spiritual outlook, and denotes wisdom, optimism, faith, geniality, generosity, joviality, humor, idealism and good powers of judgment. It bestows intelligence and knowledge of scriptures in its main and sub-periods.

It signifies elder brother, husband in female nativities, male progeny, wealth, morals, sincerity, friends, divine grace, father and in fact all good things in life.

Jupiter is a male planet, mild, temperate, warm, satvic and kapha. Its nature is saintly, generous and its temperament is mild, benign and soft-hearted. Jupiter gives impressive and magnificent disposition, thin brown hair, tawny eyes, large body when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Jupiter is intelligent and endowed with all the branches of learning. Its complexion is tawny and it

rules the yellow colors, the ether (akasha) element, sweet flavors, the sense of hearing, the Thursdays, the northeast direction, gold, yellow topaz, treasuries, banks, vaults, dignified places such as courts of law, prestigious universities, altars, political assemblies, charitable institutions, high level financial institutions, monasteries and missions.

Jupiter represents the hips, the fat tissue, blood, arterial system, glands, liver/gall bladder, pancreas gland, digestion, absorptive power, ears/hearing power, navel, feet, physical development, palate and throat. When weak, it causes lymphatic and circulatory congestion, thrombosis, anemia, tumors, jaundice and other liver complaints, ear problems, dyspepsia, flatulence, cough, cold, asthma, phthisis, diabetes and other diseases of pancreas glands, etc., and denotes overconfidence, overindulgence, extravagance, immorality, greed, materialistic attitude (wanting the best of everything). Jupiter is also general significator for elder brothers, father, male progeny, children, teacher, friends, fortune, justice, education, charity, wealth, creative intelligence, easy gains, general fortune, higher education, income and gains, kindness, mental inclinations, knowledge, happiness, wisdom, morality, virtue, dharma, professional position, prosperity, spiritual education, spiritual life, good behavior, expansion, compassion, optimism, sincerity, honesty, common sense, divine grace and, in fact, all good things in life.

VENUS: Venus is a minister in the planetary cabinet. It is the preceptor of demons. Venus is personified as a preceptor and lover. It rules knowledge of life saving drugs and arts, and vocations in the field of financial administration, art, cinema, theatres, paintings, music, designing, architecture, interior decorator, modeling, advertising, legal, teaching, hotels, medicines, fashion and luxurious items, and is the general significator for wife and/or happy married life. When strong in the nativity, it denotes aesthetic sense, worldly knowledge and pursuits, psychic ability, potency, pleasures, correct behavior, luxury, beauty, harmony, creativity, rich tastes, affection, friendliness, love, gentleness, sociability, clarity, charm, harmony, balance, elegance, gracefulness and refined sensuality.

Venus is a female planet, warm, moist, rajasic and its constitution is a mixture of kapha and vata. Its nature is royal, sensual, generous and benevolent and its temperament is easy going and accommodating. Venus is joyful in spirit, possesses a slim body, is splendid and has lovely eyes, giving a charming appearance, sharp and beautiful facial cuts, and dark-bright and slightly thick curly hair when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Its complexion is fair and it rules royal blue and variegated colors, the water element, sour flavors, the sense of taste, the Fridays, the southeast direction, silver, diamond, places of pleasure and amusement, theatres, cinemas, restaurants, bedrooms, art galleries, opera and symphony halls, dance halls, beauty salons, elegant shops and clubs.

Venus represents the pelvis and the sexual organs, desires and yearnings, reproduction, the semen/ovum, private parts, kidneys, face, eyes, neck, throat, chin, cheeks, skin, venous system, etc. When weak, it causes venereal diseases, diseases of urinary or reproductive system, diabetes, anemia, stones in bladder or kidneys, cataract, weakness of sexual organs, paralysis, asthma, phthisis, cough, cold, sexual perversions, impotence or inability to have sexual relations, loss of bodily luster, etc., and denotes greed, laziness, vanity, ambiguity, lack of charm, sentimentality, vice and sensual corruption, and lack of taste and refinement. Venus is also general significator for assets, vehicles, conveyances, comforts, luxuries, art, dance, drama, music, painting, jewelry, romance, family, marital tie, income and gains, prosperity, wealth, materialistic pursuits, opulence, financial solvency, medicine, hypnosis,

mantras, ornaments, perfumes, flowers, festivals, professional position, musicians, singers, songwriters, actors, actresses, artists, dancers, designers, engineers, fashion designers, financial advisors, jewelers, perfumers, legal advisors, ministers and teachers. It signifies also people dealing with entertainment, pleasure and beauty as well as people that tend to earn their livelihoods through arts, romance, silver, delicacies, ornaments and finery, poetry, advice or counseling, and fashion design.

SATURN: Saturn is the servant in the planetary cabinet. It is personified as a statesman and leader of low castes and signifies jobs requiring hard work with less remuneration, leadership of workers, trying to acquire positions in government services, labor oriented industry, routine workers, engineers, real estate agents, research work, scientists, dealing with labor, dealing in roots and fruits, dealing with servants, working with spoiled food, stones or wooden materials, butchers, dealing with products or activities below the earth, etc. When strong in the nativity, it signifies perfection and highest human qualities, spirituality, detachment, concentration, inwardness, dutifulness, reliability, honesty, humility, sincerity, stability, longevity, authoritativeness, discipline, responsibility, conservatism, practicality, realism, durability, eye for detail, sobriety, constancy and consistency.

Saturn is a eunuch planet, cold, dry, contracting, short-tempered, worn-out, tamasic and vata. Its nature is cruel, selfish and indolent and its temperament is harsh and hard-hearted. Saturn has an emaciated body, long stature, brown and sunken eyes, protruding teeth, prominent veins, wrinkles, long hands and face, lazy and melancholic nature, coarse and excessive hair when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Its complexion is dark and it rules black, navy blue and bright brown colors.

RAHU: Rahu is personified as a diplomat and a shadowy planet and a legendary deceptor when disposed beneficially. Indicates diplomatic jobs, jobs requiring manipulations with facts, deals in poisons and drugs. It signifies cheats, pleasure seekers, insincere and immoral acts, speculative trading markets, etc.

It is phlegmatic in nature and gives malignant growth. When afflicting, causes financial setbacks, malignant growth, disease of phlegm, intestines, boils, skin, ulcers, spleen, worms, high blood pressure, etc. It gives smoky and unpleasant appearance due to habits of overeating, resulting in foul smells and unclean body and nails.

KETU: It is dry and fiery in nature. Its affliction causes wounds, inflammations, fevers, intestinal disorders, aberrations, low blood pressure, deafness, defective speech and gives emaciated body with prominent veins. It is personified as a saint and inclines a person more towards mystic science and spiritual pursuits.

XVIII OTHER GENERAL CHARACTERISTICS OF PLANETS

Strong Planets: A strong natal planet protects and promotes its general significations and the significations of its mooltrikona house. Any planet is considered strong when it is not in the state of weakness. It can increase its strength if:

- a) it is young, i.e. its longitude is between 10° to 20° in a particular sign.
- b) it occupies own or good navamsa and other divisions.
- c) it is under the close influence of the functional benefic planets.
- d) it occupies its exaltation, mooltrikona or own sign.

Weak Planets: A weak natal planet is not capable of fully protecting/promoting its general significations and the significations of its mooltrikona house during the course of its sub-periods and during the triple transit functional malefic influences. By descending order of weakness, any planet becomes weak when:

- 1) The most effective point of its mooltrikona sign is afflicted by a functional malefic planet within an orb of one degree.
- 2) The most effective point of its house of placement is afflicted by a functional malefic planet within an orb of one degree.
- 3) It is conjunct or aspected by any functional malefic planet within an orb of one degree.
- 4) It is combust due to its nearness to the Sun.
- 5) It occupies malefic houses from the ascendant, except if in its own mooltrikona sign.
- 6) It occupies its sign of debilitation.
- 7) It is in the state of infancy or old-age.
- 8) It occupies its debilitated sign in navamsa.
- 9) It occupies the mooltrikona sign of a weak planet.
- 10) It is the Moon within 72 degrees either side of the Sun. However, this is a minor weakness.

NOTE: In serial nos. (1) to (3) above, when the affliction is special or multiple i.e. when it comes from:

- 1) a conjunction with/ aspect from the most malefic planet,
 - 2) an aspect from a functional malefic planet placed in a dusthana,
 - 3) a conjunction with Rahu or Ketu (Rahu-Ketu axis)
 - 4) an aspect of a functional malefic planet afflicted by other(s) functional malefic planet,
 - 5) more than one functional malefic planet at the same time,
- Then the otherwise "strong" planet should be considered afflicted (and weak) even when the orb of affliction is of two degrees.

Afflicted Planets: Whenever a planet is already weak for any other reason and is under the close influence of any functional malefic, it is treated as an afflicted planet. But when the planet is not weak for other reasons, it can only be considered afflicted under the exact influence of any functional malefic, becoming a weak planet for that reason. So whenever any planet is afflicted, it becomes weak. The significations of the house having a mooltrikona sign of an afflicted planet are harmed.

Afflicting Planets: Only the functional malefic planets can be afflicting planets. It is very necessary to understand the difference between afflicting planets and afflicted planets.

Dispositor: Dispositor is a planet in whose moolatrikona sign another planet is located in the natal chart.

QUALITIES AND SEX OF PLANETS

The Sun, the Moon, Venus and Mercury are of rajasic nature. Jupiter is of satvic. Mars, Saturn, Rahu, and Ketu are of tamsic nature.

The Sun, Mars, and Jupiter are male while the Moon, Venus, and Rahu are female. Mercury, Saturn and Ketu are eunuchs.

FUNCTIONAL NATURE OF PLANETS

The functional nature of planets is the key analytical factor in the horoscope analysis. Besides Rahu and Ketu, the planets, whose mooltrikona signs are in malefic houses (sixth, eighth and twelfth) with reference to the ascendant, act as functional malefic planets in a nativity. For this purpose, under the Systems' Approach, the sign Cancer is considered as the mooltrikona sign of the Moon.

FUNCTIONAL MALEFIC PLANETS

The functional malefic planets for various ascending signs are as under:

Aries: Mercury, Rahu and Ketu.
Taurus: Venus, Jupiter, Mars, Rahu and Ketu.
Gemini: Rahu and Ketu.
Cancer: Jupiter, Saturn, Rahu and Ketu.
Leo: The Moon, Rahu and Ketu.
Virgo: Saturn, Mars, the Sun, Rahu and Ketu.
Libra: Mercury, Rahu and Ketu.
Scorpio: Mars, Venus, Rahu and Ketu.
Sagittarius: The Moon, Rahu and Ketu.
Capricorn: The Sun, Jupiter, Rahu and Ketu.
Aquarius: The Moon, Mercury, Rahu and Ketu.
Pisces: The Sun, Venus, Saturn, Rahu and Ketu.

FUNCTIONAL BENEFIC PLANETS

The functional benefic planets for various ascending signs are as under:

Aries: The Sun, the Moon, Mars, Jupiter, Venus and Saturn.
Taurus: The Sun, the Moon, Mercury and Saturn.
Gemini: The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn.
Cancer: The Sun, the Moon, Mars, Mercury, and Venus.
Leo: The Sun, Mars, Mercury, Jupiter, Venus and Saturn.
Virgo: The Moon, Mercury, Jupiter and Venus.
Libra: The Sun, the Moon, Mars, Jupiter, Venus and Saturn.
Scorpio: The Sun, the Moon, Mercury, Jupiter and Saturn.
Sagittarius: The Sun, Mars, Mercury, Jupiter, Venus and Saturn.
Capricorn: The Moon, Mars, Mercury, Venus and Saturn.
Aquarius: The Sun, Mars, Jupiter, Venus and Saturn.
Pisces: The Moon, Mars, Mercury and Jupiter.

XIX**SHAD BALA**

Shadbala is a powerful source for calculation of planetary strength. It is described in chapter 27 of Hora Shastra. Shadbala consists of 6 different sources of strength. Each source represents an aspect of strength, such as planetary placement in zodiacal signs or aspectual strength.

Signification

Planetary strength is important for chart prediction. Strong planets will have auspicious effects during their time of influence (Dasas, transits). Weak planets will have inauspicious effects.

Strength of Rasi resp. Bhava lords is another important aspect of the chart. Bhavas will have effects according to their strength and the strength of their lords.

Some sources of strength give hints for special purposes: e.g. Digbala gives informations about directions having positive or negative effects.

Calculation

The complete Shadbala is the sum of all Balas. Balas are calculated in Rupas or Virupas. One Rupa has 60 Virupas. Most sources of strength have values between 0 Virupas (very weak) and maximum value of 60 Virupas (very strong). Other sources (like Drekkana Bala) have only a maximum value of 30 Virupas.

Parasara gives required values of strength for each planet. Planets meeting these requirements are considered to be strong. These planets will have favourable effects. Planets without strength will prove inauspicious.

TYPES OF SHADBALA

There are 6 main types of Shadbala. Sthana Bala and Kala Bala have several sub-Balas. The hierarchy (including translation of Sanskrit terms) is shown below. Please follow the links.

- 1. **Sthana Bala** - positional strength
 - 1.1 **Saptavargaja Bala** - strength of exaltation
 - 1.2 **Uchcha Bala** - divisional strength
 - 1.3 **Ojhajugmariamsa Bala** - strength related to placement in odd/even Rasis and Navamsas
 - 1.4 **Kendradi Bala** - strength of placement in angle, succedent or cadent houses

- 1.5 Drekkana Bala - strength according to Drekkana placement of planets
- 2. Dig Bala - directional strength
- 3. Kala Bala - temporal strength
 - 3.1 Nathonatha Bala - diurnal/nocturnal strength
 - 3.2 Paksha Bala - strength related to Lunar phase
 - 3.3 Tribhaga Bala - strength related to portions of the day/night
 - 3.4 Varsha-Masa-Dina-Hora Bala - strength of astrological year, month, day and hour
 - 3.5 Yudhdha Bala - strength caused by planetary war
 - 3.6 Ayana Bala - equinoctial strength
- 4. Cheshta Bala - motional strength
- 5. Naisargika Bala - natural strength
- 6. Drig Bala - aspectual strength

Shad Bala – Sthana Bala

Sthana Bala is the strength of planetary positions. This kind of strength depends exclusively on the zodiacal positions of the planets. Other factors (like speed, Bhava cusps or aspects) are neglected in this context.

There are 5 parts of Sthana Bala. The total Sthana Bala is the sum of these 5 parts.

No.	Sthana Bala Type	Description
1	Uchcha Bala	Strength of exaltation
2	Saptavargaja Bala	Divisional strength
3	Ojhaugmariamsa Bala	Placement in odd/even Rasis and Navamsas
4	Kendradi Bala	Placement in Kendra, succedent or cadent houses
5	Drekkana Bala	Drekkana placement of planets

1. UCHCHA BALA

Uchcha Bala is a measure for the distance between a planet and its exaltation point.

Each planet gets 1 Rupa in exaltation and zero in debilitation. Other positions contribute a proportional value.

Rule: Find out the distance between a planet and its debilitation point (max is 180). Uchcha Bala (in Virupas) will be one third of this value.

Uchcha Bala Example

Let the Sun be in 12 Gemini. Debilitation is in 10 Libra. Distance between both points is 118 deg. So Uchcha Bala will be $118/3 = 39.3$ Virupas.

2. SAPTAVARGAJA BALA

Saptavargaja Bala is the divisional strength of seven Vargas (Saptavargas). Saptavargaja Bala is similar to Saptavarga calculation, but the evaluation is different, and there is no weighthed evaluation, i.e. all Vargas have the same contribution.

The seven Vargas are

- Rasi (D-1)
- Navamsa (D-9)
- Hora (D-2)
- Decanate (D-3)
- Saptamamsa (D-7)
- Dvadasamsa (D-12)
- Trimsamsa (D-30)

Each Varga placement contributes a strength according to the placement in the planet's sign.

Placement	Strength (Virupas)
Moolatrikona	45
Onw Rasi	30
Extreme friend (Adhi Mitra)	20
Friend (Mitra)	15
Neutral (Sama)	10
Enemy (Satru)	4
Extreme Enemy (Adhi Satru)	2

Theoretical maximum value for Saptavargaja Bala is $45 \times 7 = 315$ Virupas (Planet in Moolatrikona for all Vargas).

To note:

1. Strength calculation is not the same as in Saptavarga calculation.
2. Exaltation and debilitation play no role in Saptavargaja Bala.
3. Moolatrikona placement in Varga charts is calculated according to sign position not to length (because there is no length in higher Varga charts).

There are different opinions about temporary friendship of planets. Some say that temporary friendship is always relative to Rasi placement of planets, others say that this friendship must be calculated from the underlying Varga chart

3. OJHAJUGMARIAMSA BALA

Ojhajugmariamsa Bala is about the placement of the planets odd/even Rasis and Navamsas.

Female planets (Moon, Venus) get 15 Virupas if they are placed in in even Rasi/Navamsa, zero otherwise.

Male planets (Sun, Mars, Jupiter) and neutral planets (Mercury, Saturn) get 15 Virupas if they are placed in in odd Rasi/Navamsa, zero otherwise.

This calculation must be made for Rasi an Navamsa chart separately, i.e. a planet can get a maximum of 30 Virupas for this kind of strength.

Ojhajugmariamsa Bala Example

Moon in 1 Pisces gets 15 Virupas for Rasi placement in odd sign and 15 Virupas for placement in female Navamsa (Cancer). The total Ojhajugmariamsa Bala is therefore 30 Virupas.

4. KENDRADI BALA

Kendradi Bala evaluates the fact that planets in angles (Kendras) are stronger than planets in succedent or cadent houses.

Each planet in angle gets full strength (60 Virupas), planets in succedent houses get 50% of strength (30 Virupas), while planets in cadent houses only get 25% (15 Virupas). There is no distinction between male and female planets etc. in this Bala type.

The table below shows the Kendradi Bala for all houses.

. 4. Kendradi BalaKendradi Bala evaluates the fact that planets in angles (Kendras) are stronger than planets in succedent or cadent houses.

Each planet in angle gets full strength (60 Virupas), planets in succedent houses get 50% of strength (30 Virupas), while planets in cadent houses only get 25% (15 Virupas). There is no distinction between male and female planets etc. in this Bala type.

The table below shows the Kendradi Bala for all houses.

Type	Houses	Strength (Virupas)
Kendra (angle)	1, 4, 7, 10	60
Panaphara (succedent)	2, 5, 8, 11	30
Apoklima (cadent)	3, 6, 9, 12	15

5. DREKKANA BALA

Drekkana Bala is based upon placement of planets in decanates of Rasis.

Male planets get 15 Virupas in first decanate, female planets in 2nd decanate, neutral planets in 3rd decanate. This evalution is valid for all zodiacal signs; there is no distinction between male and female signs.

The table below shows the Drekkana Bala for Rasi positions. The degrees are the Rasi portions of the planets' lengths (e.g. Mars in 15° Leo will have Drekkana portion of 15° in the table).

Planets/Degrees	0° - 10°	10° - 20°	20°- 30°
Sun, Mars, Jupiter	15	0	0
Moon, Venus	0	15	0
Mercury, Saturn	0	0	15

Dig Bala

Dig Bala is the strength of planetary directions, i.e. their position relative to the angles of the chart.

Signification:Digbala has high influence on the effects of the planets:

- 1. Planets with high Digbala will have auspicious effects in the direction of their strength.
- 2. Planets with bad Digbala will cause losses and difficulties in their direction of strength or the opposite direction.

Remark: It is difficult to determine the correct direction in which events will take place because there are different views of planetary directions. Digbala is the source of strength but events may take place in the directions attributed to the planets, i.e.

- Sun: east
- Saturn: west
- Mercury: north
- Mars: south
- Jupiter: north-east
- Rahu: south-west
- Moon: north-west
- Venus: north-east

Calculation

Each planet has directional strength in an angle of the chart. These points of strength are: the cusp of 1st house (Ascendant), 7th house (Descendant), 4th house (Nadir, Imum Coeli) or 10th house (Meridian, Medium Coeli).

Sun and Mars are strong in the 10th, Jupiter and Mercury in the Ascendant, Moon and Venus in the 4th and Saturn in the 7th.

Dig Bala of a planet is the distance between his position and the corresponding point of minimum strength (in Virupas). Values greater than 180° or 60 Virupas must be deducted from 360° resp. 120 Virupas, so the Dig Bala of a planet must be between zero and 60 Virupas.

The table below shows the strongest and weakest points of Dig Bala for the planets.

Planets	Strongest	Weakest
Sun, Mars	Meridian	Nadir
Mercury, Jupiter	Ascendant	Descendant
Moon, Venus	Nadir	Meridian
Saturn	Descendant	Ascendant

Examples

1. Let Moon be in 3° Taurus and Meridian in 17° Cancer. Dig Bala of the Moon is therefore
 $digbala = (97^\circ - 33^\circ) / 3 = 64/3 = 21 \text{ Virupas}$

2. Let Sun be in 12° Capricorn and Ascendant in 23° Cancer. Dig Bala of the Sun must be calculated from the Descendant i.e. 23° Capricorn

$$digbala = (293^\circ - 272^\circ) / 3 = 21/3 = 7 \text{ Virupas}$$

Shad Bala – Kala Bala

Kala Bala is the temporal strength the planets, i.e. it is a collection of different sources of strength at the time of birth.

Kala Bala consists of 6 parts.

No.	Kala Bala Type	Description
1	Nathonatha Bala	Diurnal/nocturnal strength
2	Paksha Bala	Strength related to Lunar phase
3	Tribhaga Bala	Related to portions of the day/night
4	Varsha-Masa-Dina-Hora Bala	Astrological year (Varsha), month (Masa), day (Dina) and hour (Hora)
5	Yudhdha Bala	Strength caused by planetary war
6	Ayana Bala	Equinoctial strength. Some see Ayana Bala as a separate source of strength.

1. NATHONATHA BALA

Nathonatha Bala relates to diurnal resp. nocturnal strength of the planets.

- The Moon, Mars and Saturn are strong in the night and weak in the daytime.
- The Sun, Jupiter and Venus are strong in the daytime, weak in the night.
- Mercury has always maximum strength.

Calculation

2. PAKSHA BALA

Paksha Bala is related to Lunar phase at the time of birth. Benefics get high **Pakasha Bala** near Full Moon, low Bala near New Moon. Reverse for malefics.

Calculation

Paksha Bala in Virupas depends on the angle between Moon and Sun. The formula is *pakshabala = (moon - sun) / 3*

The Bala must be deducted from 120 if the value exceeds 60.

This method yields a small value if birth takes place near New Moon (irrespective of placement before/after New Moon). Birth near Full Moon will result in high **Paksha Bala** (~60). Birth near Half Moon will have 30 Virupas.

This method is extended to all planets in **Paksha Bala**. Benefic planets (Jupiter, Venus) get **Paksha Bala** Virupas according to this method.

The method of calculation is reverse for malefics (Sun, Mars, Saturn) i. e. the value must be deducted from 60.

The Moon is benefic if birth takes place in the bright half of the month, i.e. birth is between New Moon and Full Moon. Reversely Moon is malefic for birth in the dark half of the month (between Full Moon and New Moon).

Mercury is regarded as malefic if conjunct with a malefic, benefic otherwise.

3. TRIBHAGA BALA

Tribhaga Bala is about portions of the day/night at the time of birth.

Each portion of the day resp. night has a lord as its ruler. The lord of the birth time will get full strength (60 Virupas). See table.

Day/Night	Part	Lord
Day	1	Mercury
Day	2	Sun
Day	3	Saturn
Night	1	Moon
Night	2	Venus
Night	3	Mars

Jupiter always gets 60 Virupas, i.e. each chart will have two planets with 60 Virupas **Tribhaga Bala**: the lord of birth time and Jupiter. Other planets will have nil **Tribhaga Bala**.

4. VARSHA-MASA-DINA-HORA BALA

This Bala is about the astrological year, month, day and hour in which birth takes place.

Astrological fundaments and calculation of this Bala are described in the Hora Section.

The strength of this Bala are

- The lord of Varsha (year) gets 15 Virupas.
- The lord of Masa (month) gets 30 Virupas.
- The lord of Dina (day) gets 45 Virupas.
- The lord of Hora (hour) gets 60 Virupas.

5. YUDHDHA BALA

Yudhdha Bala is about planetary war. Planetary war takes place if 2 planets (Mars ... Saturn) are within one degree of each other.

Shad Bala – Ayana Bala:

Ayana Bala plays a singular role in Shadbala calculation. Some see it as a part of Kala Bala, others see Ayana Bala as a separate source of strength.

Ayana Bala is identical to Cheshta Bala for the Sun (the Sun has no own Cheshta Bala because he is always in *Sama* motion).

Signification

Ayana Bala depends upon declination and the tropical zodiac, i.e. Ayanamsa must be neglected. Ayana Bala is the only source for evaluation of this planetary property. Moon and Saturn are strong with southern declination; Sun, Mars, Jupiter and Venus in the north.

Mercury plays a special role in so far as it is strong with northern as well as southern declination. So Mercury is again the most neutral planet.

All planets (including Mercury) have medium Ayana Bala near the equinoxes.

Calculation

Ayana Bala depends upon the declination of the planets resp. their tropical length (which is nearly the same, see below). It is important to remember that Ayanamsa must be added to the planetary lengths in Ayana Bala calculation.

The planets form 3 groups, each of them having their own rules for Ayana Bala calculation. All planets have 50% Ayana Bala strength (30 Virupas) in the equinoxes (0 Aries and 0 Libra).

The specific rules are

1. The Moon and Saturn have maximum Ayana Bala (60 Virupas) near the point 0 Capricorn, zero in 0 Cancer.

2. The Sun, Mars, Jupiter and Venus have maximum Ayana Bala near the point 0 Cancer, zero in 0 Capricorn.
3. Mercury has maximum Ayana Bala near 0 Cancer and 0 Capricorn.

KRANTI BASED CALCULATION

Kranti is the declination of a planet relative to the celestial equator. A planet in the equinox has Kranti zero while a planet near the point 0 Capricorn or 0 Cancer has maximum Kranti (which is about 23:27 deg).

The rule for Ayana Bala calculation is

$$\text{ayanabala} = 30 * (\text{eps} \pm \text{kranti}) / \text{eps} = 1.2793 * (\text{eps} \pm \text{kranti})$$

where eps is the obliquity of the ecliptic (23:27). The rules for addition/subtraction of the Kranti value are

- Moon and Saturn: the value must be added for southern Kranti, deducted for northern Kranti.
- Sun, Mars, Jupiter and Venus: the value must be added for northern Kranti, deducted for southern Kranti.
- Mercury: the value must be added for northern and southern Kranti.

PARASARA'S METHOD

The second method is described by Parasara in chapter 27 (15-17) of Hora Shastra.

Find out the tropical length of a planet i.e. add Ayanamsa to its length. Calculate the distance from the nearest equinoxe. This value must be between 0 and 90. There are 3 Khandas (portions) for 3 possible Rasis: 45 (1st sign), 33 (2nd sign) and 12 (3rd sign).

Khanda Rules

1.) Planets within the 1st sign get the proportional strength according to their length in that sign (Khanda 45).

Example: A planet in 10° Pisces has distance 20° from equinoxe (0° Aries) and will get a value of $20/30 * 45 = 30$.

2.) Planets in the 2nd sign (30°-60°) will get the Khanda of 45 plus proportional value (of 33) for their length in the 2nd sign.

Example: a planet in 10° Scorpio has distance of 40° from equinoxe. So the value is $45 + 10/30 * 33 = 56$.

3.) Planets in the 3rd sign (60° - 90°) get a value of 78 (=45+33) plus the portion of the Khanda value (12).

Example: a planet in 15° Cancer has distance 75° from equinoxe. The total value will be 78 + 15/30 * 12 = 84.

The result must be between 0-90. Planets near the equinoxes get a small value (near 0); planets near 0°Cancer or 0°Capricorn get a high value (near 90).

Rules for Specific Planets

Moon and Saturn get in addition 90 degrees if they are posited between Libra and Pisces. The value must be deducted from 90 if their position is between Aries and Virgo.

Same vice versa for Sun, Mars, Jupiter and Venus i.e. 90 must be added for for positions between Aries and Virgo; the value must be deducted from 90 for Libra to Pisces.

For Mercury 90 must always be added.

The result must be divided by 3 to get Ayana Bala in Virupas. The value must be between 0 and 60 Virupas.

LENGTH BASED CALCULATION

This method doesn't use the declination of the planets but is only based upon their tropical length. The results are almost identical to the above described method's results.

The calculation rule is

$$ayanabala = 30 * (1 + - abs(sin(len)))$$

where len is the tropical length of the corresponding planet/luminary.

The rules for addition/subtraction are the same as above.

Example

Take May 1st 1990 0:00 UT as example. Length must be Sayana (without Ayanamsa); declination must be relative to the equator (not to the ecliptic).

The table shows that the results are quite similar; the tolerance is within 2 Virupas.

Planet	Length	Declination	Method 1	Method 2	Method 3
Sun	10°22 Taurus	14°56 N	49.1	48.8	49.4
Moon	29°55 Cancer	21°12 N	4.2	3.9	4.0
Mars	07°32 Pisces	10°12 S	17.0	18.8	18.5
Mercury	15°05 Taurus	17°36 N	52.5	50.5	51.2
Jupiter	06°57 Cancer	23°23 N	59.9	59.1	59.8
Venus	26°28 Pisces	02°29 S	26.8	28.2	28.2

Saturn	25°20 Capricorn	20°54 S	56.7	56.6	57.1
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Shad Bala – Chesta Vala
Cheshta Bala is the strength of planetary motions.

This kind of strength applies only to the planets, not to the luminaries. The Cheshta Bala of the Sun is identical to his Ayana Bala; Cheshta Bala of the Moon is her Paksha Bala.

The five planets (Mars ... Saturn) may have 8 different types of motion. They can be in direct motion (slow, normal or accelerated), be stationary or retrograde. Another kind of motion is the introgression into the next/previous sign of the zodiac in accelerated or retrograde motion.

RETROGRADE MOTION

Retrograde Planets are very strong according to Cheshta Bala. A retrograde planet is powerfull and gets the full Cheshta Bala (i.e. 60 Virupas). This kind of motion is called Vakra.

Another kind of retrograde motion is Anuvakra. A planet is in Anuvakra motion if he is retrograde and enters the previous sign in his retrograde motion. Anuvakra planets get 50% of strength (30 Virupas).

Stationary Planets
A planet is stationary if he he is devoid of motion. This happens if the motion is changing from direct to retrograde or vice versa. Stationary planets get a strength of 25% i.e. 15 Virupas. This kind of motion is called Vikala.

Direct Motion
There are 5 different kinds of direct motion described in Hora Shastra.

The motion is called Mandatara if the speed is slow. Mandatara motion gets 25% of strength (15 Virupas).

The motion is called Manda if the speed is medium. Manda motion gets 50% of strength (30 Virupas).

Normal motion is called Sama. A planet is in Sama motion if his speed is near the average. Sama motion gets 7.5 Virupas and is the weakest of all motions.

Fast direct motion is called Chara. Chara planets get 75% of strength (45 Virupas).

A special Chara motion is Atichara. A planet is in Atichara motion if he is in Chara and enters the next sign of the zodiac. Atichara planets get 50% of strength (30 Virupas).

Motion	Virupas	Speed (Percent)	Remark
Vakra	60	< 0	Must not enter previous sign

Anuvakra	30	< 0	Like Vakra. Planet enters previous sign in retrograde motion
Vikala	15	< 10% of average speed	-
Mandatarā	15	Between 10% and 50% of average speed	-
Manda	30	Between 50% and 100% of average speed	-
Sama	7.5	Between 100% and 150% of average speed	-
Chara	45	> 150% of average speed	Must not enter next sign
Atichara	30	> 150% of average speed	Like Chara. Planet enters next sign in direct motion

Shad Bala - Naisargika BalaNaisargika Bala is the natural strength of the planets. This strength does not depend on the specific chart but is fixed for all charts.
SignificationPlanets with nearly identical Shadbala can be evaluated by their Naisargika Bala, i.e. the planet with higher Naisargika Bala can be regarded as stronger.

Calculation

The seven bodies are ordered by their luminosity and get relative strength according to their position in that order. Sun has the highest luminosity, Saturn is the darkest planet; other planets get portions of 1/7 Rupa according to their position in that order.

Position	Body	Strength (Rupas)	Virupas
1	Sun	7/7	60
2	Moon	6/7	51.4
3	Venus	5/7	42.9
4	Jupiter	4/7	34.3
5	Mercury	3/7	25.7
6	Mars	2/7	17.1
7	Saturn	1/7	8.6

Shad Bala - Bala Summary

Strength and weakness of the planets depend upon their net Bala strength i.e. the sum of the Balas. The net strength is important for the judgement of the effects during Dasas and transits.

Planets with high net Bala will have strong effects. These effects will be auspicious in most cases. But strong planets can also have strong inauspicious effects, especially Saturn and Mars. Planets with low net Bala will prove inauspicious or harmless.

Shadbala Requirements

Strength and weakness of planets depend upon their total Shadbala. Planets are considered to be strong if they meet the minimum Shadbala requirements mentioned in Hora Shastra. The values are

Planet	Required (Rupas)	Virupas
Sun	6.5	390

Moon	6.0	360
Mars	5.0	300
Mercury	7.0	420
Jupiter	6.5	390
Venus	5.5	330
Saturn	5	300

A planet that has at least the required Shadbala Pinda is considered to be strong and will show favourable results. Nevertheless malefics like Saturn or Mars can give problems and miseries, too.

Requirements for Individual Shadbala Types

There is another Shadbala requirement template that is based upon individual requirements for different types of Sub-Balas. This approach can be used as an alternative method for judgement of strength, even if the requirements mentioned above do not match. Planets are arranged in groups. The corresponding planet must match all the requirements in order to be considered as strong.

The table shows the required Balas in Virupas.

Planets	Sthana Bala	Dig Bala	Kala Bala	Cheshta Bala	Ayana Bala
Sun, Jupiter, Mercury	165	35	50	112	30
Moon, Venus	133	50	30	100	40
Mars, Saturn	96	30	40	67	20

9. USE OF SHADBALA

The individual elements of the shadbala show different aspects in our life. They are as follows:

1. **Sthana Bala:** This planet is the giver of position and status. This also shows which positions are most auspicious for us and where shall we be most comfortable.
 2. **Dig Bala:** This shows the direction which shall be good for us for growth in the career or self development.
 3. **Kaala Bala:** This shows which time is best suitable for us for undertaking an activity.
 4. **Cheshta Bala:** This shows what drives us, our inherent desires and purpose of our struggle in this life.
 5. **Naisargika Bala:** This is of lesser consequence as this remains constant all through out. This is to be used in conjunction with other strengths. This indicate which planets are naturally more able to dictate their results.
 6. **Drik Bala:** This shows which planet shall be favourable all through out in the life of native as this is based on the aspect of benefics on the planet.
- Shadbalas or Six Fold strength:**

The planets acquire strength from six (6) sources, called Shadbalas, by virtue of occupation in the horoscope. They are:

1. Positional or Sthanabala:-

A planet gets strength by virtue of its position in a rasi which happens to be the planet's exaltation, own, moolatrikona (trine) friendly or Swavarga (own six fold division) in the Shadvargas.

2. Digbala (Directional Strength):

- Jupiter and Mercury are powerful and strong in East.
- Sun and Mars are powerful and strong in North.
- Saturn is powerful and strong in the West.
- Venus and Moon are strong and powerful in the South.

3. Motional Strength (chestabala):

This is by virtue of the position of planets in their Northern and Southern course. The association of planets also afford motional strength.

Six (6) signs constitute Uttarayana or Northerly course of Sun:

-Capricorn -Aquarius -Pisces -Aries -Taurus -Gemini

The Sun and Moon are strong in these signs by virtue of motional strength. Retrograde Mars, Mercury, Jupiter, Venus and Saturn will have motional strength. These planets in conjunction with the full Moon are strong. Jupiter, Venus, Mercury and Saturn in conjunction with Mars get Motional strength; when they occupy the succeeding constellation to that occupied by Mars.

4. Temporal strength: (KALABALA):

Planets get strength and power by virtue of the time of birth. For a person born during the night time, the Moon, Mars and Saturn are powerful. So they are planets of nocturnal strength. The planets having diurnal strength are the Sun, Jupiter and Venus. Hence persons born during the day time derive strength from these diurnal planets. Mercury is both diurnal and nocturnal and is always powerful, whether at day or night time.

Malefics i.e. Sun, Mars, Saturn are powerful during the dark half or Krishna Paksha; while benefics i.e. Moon, Jupiter, Venus and Mercury are powerful during the bright half or Sukla Paksha.

Planet	Powerful on which day	Powerful during which part of day/night
Sun	Sunday	Noon
Moon	Monday	First half of night
Mars	Tuesday	Last quarter of night
Mercury	Wednesday	Morning
Jupiter	Thursday	Throughout day
Venus	Friday	At night

Saturn	Saturday	In evening
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5. Aspect strength or drugbala: .

Drugbala or 'aspect strength' is the result of the aspects of planets. A house or a planet in a house which is aspected by another planet gets or lose its strength. The aspect of a benefic planet enhances strength of the aspected planet or house while a malefic reduces strength. All planets aspect the 7th house.

These special aspects are more powerful than the 7th house aspect:

Saturn	aspects 3rd and 10th houses
Jupiter	aspects 5th and 9th houses
Mars	aspects 4th and 8th houses

6. Naisargikabala or Natural strength:

Planets have certain natural strength, irrespective of position. In the order of strengths, the planets can be arranged as: Sun, Moon, Venus, Jupiter, Mercury, Mars and Saturn. Strength is measured in rupas or 'intensities'. They are:

Sun	30	Moon	16	Venus	12	Jupiter	10
Mercury	8	Mars	6	Saturn	1		

Over-lapping or Ascendant or over Lording

Full Moon. Saturn, Ketu and Jupiter over lap, over lord certain houses from their location. This is called Aschadana. The effect of the over lording planet on the over lorded house and planet also should be taken into consideration. It is almost like the aspecting.

- Full Moon|Saturn|Ketu: over-lap or lord over 2nd and 12th houses from their location i.e. on either side
- Jupiter:lords over 3rd and 11th houses from its location.

There are ten (10) states of planets based on their location and conjunction etc. They have to be taken into consideration for assessing strength of a planet and its effect in the horoscope.

The ten (10) states of existence are:

1.) Exaltation or deeptha:

A planet in its exaltation tends to be benefic, even when it should otherwise be a malefic according to other situations in the horoscope. When a person is in a joyous mood like having just married his loved woman, tends to be soft, forgiving and even offer sweets to his bitter and hateful enemy in that jolly mood. Same is the case with the planets in their exaltation and give gains, wealth, status, favours from the government, name and fame etc.

2.) Own Rasi or Swasta:

Planet in his own Rasi feels secure, contented and hospitable. Hence bestows wealth, happiness, respectability, position and children.

3.) Rasi of a friend or Mudita:

Being in the house of a friend, enjoys hospitality and comforts.

Hence a planet in its friend's rasi gives happiness, good clothing, and interest in fine arts.

4.) Friendly Rasi or Friendly Navamsa or Santa:

Almost same as Mudita

5.) Retrogression or Sakta:

A planet in retrogression becomes powerful as it revisits the same house/sign. A retrograde planet gives courage, success, wealth, fame etc. A planet in its exalted sign or Moolatrikona is powerless when in retrogression; while becomes powerful in its debilitated sign.

6.) In an Inimical House or Deena:

When a person resides in this enemies house, he loses all his freedom, comfort and happiness. So naturally will be troubled and humiliated. Same is the case with planets also. Deena state of a planet causes envy, worry, sickness, humiliation, nervousness and the like.

7.) Combustion or Vikala:

When any planet is within 8° from the Sun ,except Mercury, the planet is said to be in a state of combustion. Its rays are burnt away by the rays of the Sun. Such a state causes disease, loss of near and dear ones, deformity and humiliation.

8.) Debilitation or Khala:

When a person is in a very humble circumstances and in a very helpless state, he tends to be envious, hateful, quarrelsome etc. Likewise, a planet in its debilitated Sign becomes powerless to do any good. On the other hand give losses, troubles, quarrels with near and dear ones, loss of position, evil thoughts and bad company and the like. A malefic planet in debilitation cause less harm than a benefic planet. A retrograde (Rx or R) planet in its debilitation sign will become powerful to do good.

9.) Acceleration or Bheeta:

Planets move some times faster than their normal acceleration. Such a state is called acceleration. It is presumed that the planet is in fear or bheeti. A person in fear will run for safety, adopting dilatory methods and forgoing many things. Same case with planets also. A planet in acceleration causes enemies, troubles, losses, dirty habits or residence away from native place; in the company of menials.

10.) Situation in the Last part of a Sign or Peeditha:

A planet in the last Navamsa of a sign is in the process of entering the next sign. This is transitory position of the planet. When a person is about to leave his residence and village to go to a new place, he will be troubled with clearing all his debts, obligations, etc. and thus will be in a state of harassment or Peeditha. Same case with planets also. A planet in Peeditha stage causes troubles, civil and criminal legal-actions, quarrels, inclination towards theft or pilferage etc.

Yoga:

There are 27 Yogas. The Yoga at birth is calculated by adding the sign and longitude of the Moon and Sun. If it is more than 11 signs (Aries being Zero) 12 should be deducted from it and the Yoga corresponding to the sign and longitude should be read like this example:

5S 11° 08' Sun

OS 28° 16' Moon

6S 09° 24'

or 15th Yoga or Vajra Yoga

Vishtambha, Vyatipath, Sula, Vijra, AtigandaVyaghata, 1st half of Parigha, Vydhruiti Yogas are inauspicious.

BHAVA BALA OR STRENGTH OF THE HUUSE

The strength of the Bhava is composed of three factors, namely:

1) **House lord potency or Bhavadhipati bala):**

This takes into consideration the strength of a planet which is the lord of the house. The lordship of the house depends upon the lord of the sign where the mid-point of the house falls. The strength is six-fold known as the six-fold potency of the planet (shadbala pind).

2) **Directional strength of the house (Bhava digbala)**

- a) Bipeds or Human signs get 60 shashtiansh wen they are in the first house. If the mid point of the Ascendant fall on Gemini (3), Virgo (6), Libra (7), 1st half of Sagittarius (9) or Aquarius (11) then this ascendant gets 60 shashtiansh.
- b) Water borne signs or Jalchar signs in 4th house give 60 shashtiansh bala to the house. In such cases, the mid-point of the house should fall in Cancer (4), second half of Capricorn (10B) or Pisces (12).
- c) Insect sign or keet sign in the 7th house, Scorpio (8) gets 60 shashtiansh.
- d) Quarduped or Chatuspad sign in 10th House gives 60 shashtiansh to bahva bala. The following signs should fall on the mid-point of the 10th house: Aries (1), Taurus(2), Leo (5), second half of Sagittarius (9B) and 1st half of Capricorn (10 B).
- e) **Houses getting zero potency are;**
 - i) Seventh house from the power house
 - ii) Human signs in 7th house
 - iii) Water-borne signs in 10th house
 - iv) Insect signs in 1st house
 - v) Animal sign in 4th house.

f) **Directional strength of the Bhava:**

- i) Directional strength decrease 10 shastiansh per bhava from the powerful point to powerless point.
- ii) Directional strength increases @ 10 shastiansh per bhava from the powerless point to the powerful point.

3) **Aspectual strength of the House (Bhava drishti bala):**

- a) When strong benefic planets give aspect to the mid-point of a house, the native very good results with respect to the functions or significance of that house.
- b) One-fourth of aspect value becomes aspect strength which is positive for naturally benefic planets and negative naturally malefic planets.
- c) Aspects of Jupiter and Mercury are taken in full and not quarter.
- d) Moon when waning and less than half gives negative aspect.
- e) Mercury, even if afflicted, is considered benefic for house aspect potency.
 - i) Sun, Mars and Saturn are malefic and give negative aspect value
 - ii) Moon, Mercury, Jupiter and Venus are benefic and give positive aspect
 - iii) A controversy: Some are of the opinion that a weak Moon gives negative aspect.

XX

DIVISIONAL CHARTS OR VARGAS

Kalyana Varma has said that without divisional charts, one cannot take a step forward in astrology. It illuminates a bhava where darkness prevails and enables the astrologer to examine bhava specific queries in its minutest detail.

Divisional charts are the keys to understanding horoscopes as they unlock that hidden door which refuses to open, even after the astrologer has examined the entire spectrum of variables for analyzing a bhava. So once a bhava has been put under the gaze, and its rashi and the planets housing it and aspecting it, its lord and its dispositor, its strengths and its Navamsa, its karakas and yogas, and drishtis, have all been inspected from every possible angle, and yet clarity is not achieved, divisional charts come to the fore to dispel the clouds of obscurity.

V. S. Apte, in Practical Sanskrit- English Dictionary tells us that the meaning of:

- A) Varga are: subdivision, class, category, section, or group
- b) mathematical square
- power
- 3) strength.
- B) Amsa are: the shoulder, shoulder-blade; corner of a quadrangle, the two shoulders or angles of an altar, a Portion or share, one who excludes or removes or averts, a separate division, class, set, multitude of similar things (animate or inanimate), group, company, family, party, side any series or group of words classified together, a class or series of consonants in the alphabet ... (7 such classes: Guttural; Palatals; Cerebrals; Dentals; Labials; Semivowels; Sibilants; and the aspirate h.), everything comprehended under any department or head, everything included under a category, province or sphere of., a section, chapter, division of a book, (in alg.) the square of a number, strength.

1. Divisional strength of a planet:

A planet attains strength when it is

- a) exalted
- b) in its own moolatrikona
- c) in own sign
- d) in a friend's sign.

Planets are considered strong when they are :

- a) in Kendra (cardinal points)
- b) in Trikona (Trine)
- c) are associated with Kendra or trine lords
- d) associated or aspected by a natural or functional benefic planet in divisional chart.

These planets are capable of giving good results to the native during their main or sub-periods (mahadasa or antar dasa period).

In Indian Astrology the power of the Planet is calculated based on its position in 16 different divisions called "Shodasha Varga". There are 4 groups of these Varga as follows:

- Shadvarga
- Saptavarga
- Dashavarga
- Shodashavarga

2. Shadvarga - 6 Divisions

Shadvarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansha & Dwadashansha.

- a) Kshetra (30^0) - Indicates the actual position of the planet which is calculated from Ephemeris and the Longitude, Latitude of Birth Location. Kshetra Kundali is nothing but the Janma Lagna Kundali.
- b) Hora (15^0)- (Finance) indicates the financial gains & financial position of a person. Every sign is divided in 2 parts of 15^0 each. First part ($0^0 - 15^0$) is called as Ravi (Sun) Hora & the 2nd part ($15^0 - 30^0$) is called as Chandra (Moon) Hora.
- c) Dreshkan (10^0) -(Brothers & Sisters) indicates relations with siblings (brothers/sisters) Every sign is split in 3 equal parts of 10^0 First Dreshkan ($0^0 - 10^0$) belongs to the same sign as Kshetra, 2nd Dreshkan ($10^0 - 20^0$) belongs to the 5th sign from the Kshetra & the 3rd Dreshkan ($20^0 - 30^0$) belongs to the 9th sign from the Kshetra.

- d) Saptamansh – 7 parts of (30/7⁰) – (Children) indicates the relations with the children.
- e) Navamansh – 9 parts of (3⁰ 20') – (Married Life & Power of the Planets) indicates the overall married life & the strength of the Planets in the horoscope.
- f) Dwadashansha - 12 parts of (2⁰ 30') – (Parents) – indicates the relations with the parents.

3. Saptavarga - (7 Divisions)

Saptavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansha & Trishansha.

- g) Trishansha – 30 parts – indicates Health, Diseases, Calamities, tragedies etc...

4. Dashavarga - 10 Divisions

Dashavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansha & Trishansha, Dashansha, Shodashansha & Shashthyansha.

- h) Dashansha – 10 parts of (3⁰) each – Major gains – indicates big financial gains in life.
- i) Shodashansha – 16 parts – General Pleasure & Sorrow in life, Vehicles a person can own or enjoy.
- j) Shashthyansha – 60 parts – indicates general condition of the person.

5. Shodashavarga - 16 Divisions

Shodashavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansh, Trishansh, Dashansha, Shodashansha, Shathyansha, Chaturthansha, Vishansha, Chaturvishansha, Bhansha, Khavedansha, Akshavedansha.

- k) Chaturthansha – 4 parts – indicates bhagya (fate) of the person.
- l) Vishansha – 20 parts – indicates the inclination of person towards God, Upasana, Adhyatma etc...
- m) Chaturvishansha – 5 parts – indicates the education of a person, art/skills of a person.
- n) Bhansha – Balabal – indicates overall strength of horoscope.
- o) Khavedansha – indicates general good & bad things in life (Shubha Ashubha Ghatana)
- p) Akshavedansha – 45 parts – indicates General Status & well being of the person

6.) READING A DIVISIONAL CHART.

- a) Lagnesh of a Varga is called Vargesh (Ascendant Lord)
- b) The Ascendant of the natal (rasi) chart reveals the basic nature, physical and psychological structure of the native also his strength and weakness.
- c) Each varga or divisional chart is controlled by a significator and is called the varaga karak . This karak controls the divisional chart and plays an important role in the field of life of the native.
- d) If Lagnesh, Vargesh and Karak are placed in good houses of a varga kundali, that native would get good results in respect of matters pertaining to that divisional chart.
- e) For assessing better results , it is also necessary to study:
- i) the significator planets in the natal chart and their positions in the divisional chart.
- ii) the position of the divisional lord (vargesh) in the natal or rasi chart.
- f) If the divisional lord, natural significator and natal lord occupy a good house (Kendra, trikona, 2nd or 11th house) in the natal (rasi) chart, the person would enjoy good results in respect of matters pertaining to that divisional chart.
- g) A planet placed in 1, 4, 5, 7, 9, 10 and 11th house of a divisional chart gives auspicious results.
- h) A planet in 2nd house gives good results in case of financial matters but could be bad in matters of family relations since it is 8th from the 7th house (spouse's family).
- i) Planets acquiring directional strength (digbali grahas) in a divisional chart become auspicious and are capable of giving good results. The table below shows the strength of planets in various houses.

Planets	Houses of Full strength	Houses of half strength	Houses of zero strength
Mercury & Jupiter	1 st house	4 th & 10 th house	7 th house
Moon & Venus	4 th house	1 st & 7 th house	10 th house
Saturn	7 th house	4 th & 10 th house	1 st house
Sun and Mars	10 th house	1 st and 7 th	4 th house

- j) Planets posited in 3, 6, 8 and 12 houses or associated with their lords, namely 3rd lord, 6th lord, 8th lord and 12th lord in a divisional chart are normally bad and tend to give bad or evil effects regarding the matter of that divisional chart. The exception is that of Saturn in 8th house, Mars in 6th house and Venus in the 12th house.

- k) Placement of the rasi lord, vargash or malefic planets (Sun, Mars, Saturn, Rahu & Ketuu) in 3, 6, 10, 11 (upachaya houses) or natural functional malefic planets (lords of 3rd, 6th, 8th or 12th) in these houses help the native to make progress in life.
- l) Planets posited in good houses of the divisional charts, though weak, ill-placed or functionally malefic in the natal or rasi chart, reduce their malefic tendencies and could give good results.
- m) Strong and benefic planets in natal (D-1 chart) if ill-placed, weak, debilitated or conjunct with an enemy or natural malefic planet in the divisional chart would not give the desired results during their main or sub-periods in matters pertaining to the divisional chart.
- n) A planet occupying the same sign in both the natal (D-1) and divisional chart becomes virgotatam. This is an excellent combination and gives good result.

7. D-2 DIVISIONAL CHART OR THE HORA CHART

Hora is half of a sign. When a sign of 30' is divided into two halves, then we get 2 divisions of 15' each. In an odd sign (1, 3, 5, 7, 9, 11) the ruler of the first hora is the Sun and ruler of the 2nd hora is the Moon. Similarly, in an even sign (2, 4, 6, 8, 10 and 12) the ruler of the 1st hora is the Moon and the ruler of the 2nd hora is the Sun.

Hora	Odd sign (1,3,5,7,9,11)	Even sign(2,4,6,8,10,12)
First half 0'-15'	5 Sun	4 Moon
Second half 15' -30'	4 Moon	5 Sun

Hora is the extension of the second house indicating wealth, face, complexion, nature and behaviour and relationship with other members of the family.

There is a school of thought that believes that the first hora of all signs are benefic and are called "Dev Horas".

Sage Parashar in his "Hora Shastra" states: If the Hora Ascendant Lord is the Sun it indicates that the native has come from the land of deities, is ambitious, spiritual, skilled worker and a born leader. Some believe that the native does not belong to the Human Race and has come to perform good virtuous and religious deeds and increases his merits on this earthly sojourn.

If the Hora lagna belongs to Moon then the native has come from his forefather's world or that a family member has taken rebirth and has come to either repay or recover some debts from his parents as Moon represents the mind, nectar and forefathers.

If natural malefics occupy the hora ascendant of the Sun the native would be bold, aggressive, courageous, determined, ruthless and rich. Benefic planets in the Sun's hora would become less benefic.

If natural benefics occupy the Hora lagna the native would be intelligent, genius, humble, loving, sympathetic, helpful co-operative and dedicated worker with a high sense of duty. Malefic planets when posited in Moon's hora would lose their evil effects.

The D 2 chart is different from all other charts since it has only two hours and not twelve. One is ruled by the Sun (the Atma or super ego) and the other one is ruled by the Moon (emotions, feelings of the heart, sympathy and desires). The planets in the Sun's hora denote the much needed energy gained or acquired by the native to fulfill the needs while the planets in the Moon's hora show the inner desire and perceived needs.

D/2 chart or Dhana Bhava : "Field of Psychic Expectation for Matters of Wealth" In the matter of increased hoarding - savings - wealth:

1. To determine the prognosis for Gain of Wealth, look first (of course) to all the effects upon labha bhava [the 11th house of gain] itself.
2. The house which defines and energizes "gainfulness" sits in 3/11 angle to the gainfulness-house: it is dhana bhava, the 2nd house of food-wealth.
3. Clearly, producing income is one of the central goals of the wealth house.
4. Examine dhana bhava in the radix. Will the radix 2nd house generate the community support (11) and personal courage (3) necessary to realize its goals?
5. Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.
6. Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 2nd house in the D-2 divisional chart: "Hora" The Hora reveals fine detail of how the "results" of dhana bhava manifest.
7. The central result of wealth being income, we gain from Hora (presuming an accurate birth time) a confirming level of detail regarding gainfulness, which amounts to whether society is in general for one or against one!

8. D/3 DIVISIONAL CHART OR THE DREKKANA/DRESKHAN CHART

Barbara Pijan Lama says that the D-3 varga now commonly called 'drekkana' was probably originally called the 'dreshkhamsha', but may have changed over time, by analogy, to match the Greek term dekka. This process happens in all languages.

The definition of a Decanate or Drekkana: A decanate (Drekkana in Sanskrit) is 1/3 rd of a house. The 30 degrees Sign divided by 3 is a decanate .The first Drekkana is, therefore, 0 to 10 degrees, the second decanate is 10 to 20 degrees & the third decanate is 20 to 30 degrees. Since each Sign has 3 decanates, there are 36 decanates in all.

Decanates are another technique that can be employed to delineate the finer points of an individuals character. The first decanate of any sign is ruled by the owning planet, second decanate by the 5th lord and the third decanate by the 9th lord. For example, the first decanate of Aries is ruled by Mars, the second decanate is owned by Sun and the third decanate is owned by Jupiter.

The divisions of the decanates and the respective signs in which they fall are given in the following table:

Sign	Decanate 0' TO 10'	Decanate 10' to 20'	Decanate 20' TO 30'
Aries	Aries	Leo	Sagittarius
Taurus	Taurus	Virgo	Capricorn
Gemini	Gemini	Libra	Aquarius
Cancer	Cancer	Scorpio	Pisces
Leo	Leo	Sagittarius	Aries
Virgo	Virgo	Capricorn	Taurus
Libra	Libra	Aquarius	Gemini
Scorpio	Scorpio	Pisces	Cancer
Sagittarius	Sagittarius	Aries	Leo
Capricorn	Capricorn	Taurus	Virgo
Aquarius	Aquarius	Gemini	Libra
Pisces	Pisces	Cancer	Scorpio

G. Kumar in his article “Vedic Astrology Part 29, the 36 decanates” gives the following descriptions and interpretations of the dreskhanas.

The decanates of Aries

The first decanate of Aries ruled by Mars. The first Drekkana of Aries represents a dark complexioned man with a white cloth round his waist, liberal minded, ready to don the garb of the Redeemer, oriented to protect, with awesome red eyes & with a lifted axe. This is a human decanate and an armed decanate.

Since the first decanate of Aries is rising, the native’s fortunes are subject to vicissitudes. They will gain from marriage, property and rural industries. They are meticulous and cautious in approach. They should contain anger and Ego as these negative elements can destroy them. They are able exploit circumstances to their benefit & gain thereby.

The second decanate of Aries ruled by the Sun. The second Drekkana of Aries is described as representing a woman with a pot belly. attired in a red cloth, horse faced, a lover of food & ornaments, single footed & thirsty. This is a female decanate

Since the second decanate of Aries is rising they maintain that End Justifies the Means and go all out for Wealth. They show off and people get the impression that they are richer than what they really are. They should control the base passions like Anger & envy.

The third decanate of Aries ruled by Jupiter. The third Drekkana of Aries represents a yellow complexioned man, festooned in cruelty, with artistic skill, a workaholic,

unscrupulous, with an irate temperament, with lifted-up stick, clad in purple clothes. This is an armed decanate and human.

Since the third decanate of Aries is rising they have entrepreneurial ability. They generate enemies who are powerful. They become lucky in financial dealings as they combine both risk and caution. They should control their negative aspect as it can destroy them.

The decanates of Taurus

The first decanate of Taurus ruled by Venus. The first decanate of Taurus represents a woman with torn ringlets, pot bellied, with fiery clothes, hungry & thirsty, with a penchant for gold and food. This is a female decanate and fiery.

As the first decanate of Taurus is rising they have heavy expenditure commensurate with income. They spend all that they have as they believe that money is for comforts. They have to take care not to get into debts. They should also control their anger. Their dependents hardly get anything.

The second decanate of Taurus ruled by Mercury. The second Drekkana of Taurus represents a man possessing a discriminative intellect, with good knowledge of lands, grains, houses, cows, arts, ploughing and carts, hungry, sheep faced, dirty clothes and shoulders like the hump of an ox. This is a human decanate Also an agriculturist.

Since the second decanate of Taurus is rising they are likely to practice thrift and be careful with their money. They follow the principle " Economy is Prudence " . The world may condemn them as misers. They miss good opportunities as they are meticulous in investing money.

The third decanate of Taurus ruled by Saturn. The 3rd Drekkana of Taurus represents by an elephant bodied man, with expertise in capturing deer & sheep, yellow complexioned, with mental tension supreme, white teeth, with speedy legs like that of Sarabha. This is a human decanate.

Since the third decanate of Taurus is rising they may not gain happiness from wealth. They may experience difficulties as age advances and the need for money becomes more. They are advised to practice thrift and be cautious as they have a tendency to give away money.

The decanates of Gemini

The first decanate of Gemini ruled by Mercury. The First Drekkana of Gemini represents a female fond of needlework, with a beauty equalling that of Rambha or Helen, without any issues , with a penchant for ornamentation, with lifted hands & in menses. This is a female decanate.

Since the first decanate of Gemini is rising they will be subject to dire vicissitudes. Their fortune will be influenced by women. At the age of 30 and after they will control big sums of money. They should be careful not to fall a prey to litigation.

The second decanate of Gemini ruled by Venus. The Second Drekkana of Gemini represents a man, living in garden, well armoured , with a bow, warlike, armed with weapons, face like that of a Bird and fond of play, children, ornamentation and wealth. This is a human decanate and a Bird decanate.

Since the second decanate of Gemini is rising they will shine in business and not in service. Since they spend a lot they may not save enough for old age. In spite of good IQ they may have to countenance losses. They should not allow themselves to be exploited.

The third decanate of Gemini ruled by Saturn. The 3rd Drekkana of Gemini represents a man adorned, with knowledge and expertise in Poesis, Aesthetics & Rhetoic, dancing, festooned in gems and jewellery, superbly decorated in gems, armed to the teeth, armoured with quiver and bow, & a master poet.

Since the third decanate of Gemini is rising they use their good intellect and make money. They are not likely to succeed in speculation. They may have to face litigation during their 45th or 46th year.

The decanates of Cancer

The first decanate of Cancer ruled by Moon. The first Drekkana of Cancer represents a man, pig faced, apparelled in fruits, roots & leaves, elephant bodied residing on sandal trees in the forest, with speedy legs and horse necked. Know that this is a quadruped Drekkana.

Since the first decanate of Cancer is rising they are thrifty and careful with money. They follow the principle Economy is Prudence In fact society may dub them as misers. Their wealth will be subject to dire vicissitudes.. Most probably they will gain by private enterprise.

The second decanate of Cancer ruled by Mars. The second Drekkana of Cancer represents a youthful female crowned with lotus flowers & serpents, in her first virginal blossom, inhabiting forests , crying holding a branch of a tree in a forest. Know that this is a serpentine decanate.

Since the second decanate of Cancer is rising Lady luck does not smile on them in financial matters. The very fact that they are kind & generous is a handicap to save money. They should avoid risk in investments .They may lose money due to litigation.

The third decanate of Cancer ruled by Jupiter. The third Drekkana of Cancer represents a man covered with serpents, adorned with many golden ornaments, with a face flattened, crossing the ocean in a boat in order to make his wife rich and adorned with gold and jewellery. This is a serpentine decanate, human & watery.

Since the third decanate of Cancer is rising they are careless in money matters generally. In advanced years loss of economic position and money are likely. Their fortunes are subject to dire vicissitudes. They always find it difficult to manage their financial matters.

The decanates of Leo

The first decanate of Leo ruled by Sun. The First Drekkana of Leo represents a creature who is a cross between vulture and a jackal, a dog and a man dressed in dirty clothes, a creature who is away from its parents, and crying. This is a human decanate, quadruped, Bird decanate & generally sorrowful.

Since the first decanate of Leo is rising by their merits and efforts they make money. They spend as much as they earn. They do well trading in clothes & food. They may have bouts of bad luck in their professional sphere.

The second decanate of Leo ruled by Jupiter. The second Drekkana of Leo represents a man resembling a horse's body, long and powerful. crowned with white garlands , appareled in clothes to make it warm, with Krishna Mriga, with a flat nose, with a leonine fierceness, with a bow in the hand . This is an armed human decanate.

Since the second decanate of Leo is rising their main interests are writing, literature, poetry, art, music and journalism. These areas can also become their profession. They unnecessarily earn the frown of their superiors and they suffer thereby. Moderate finances. The third decanate of Leo ruled by Mars. The 3rd Drekkana of Leo represents a man with a face that of a bear and monkey, with a monkeyish character, long beard, curbed ringlets and holding fruits, flesh & stick. This is a quadruped & an armed decanate.

Since the third decanate of Leo is rising they will do well in the professional sphere. Unexpected ways bring in money. They do well in intellectual fields as well as in export business. They are good at contract work

The decanates of Virgo

The first decanate of Virgo ruled by Mercury. The First Drekkana of Virgo represents a virgin holding a pot full of flowers, appareled in dirty raiments, fond of money and clothes and going to the house of the Guru or Initiator. This is a female decanate.

Since the first decanate of Virgo is rising they are workaholics & earn their wealth due to hard work. They have to curb their excessive penchant for Money and the pleasures of the mundane. They have to avoid risks & avoid speculative business. Loss is likely during the latter part of their life. They may be subject to deception and fraud.

The second decanate of Virgo ruled by Saturn. The Second Drekkana of Virgo represents a man with a bow & a pen in the hand, dark complexioned, crowned by a cloth, always counting debit and credit, with dense hair all over the body. This is an armed decanate & a male one.

Since the second decanate of Virgo is rising their financial condition will be OK. If they minimize unnecessary risks they are likely to amass considerable wealth. They practice thrift and are careful in fiscal matters. Jupiter's transit of Cancer, Aquarius & Scorpio will be important fiscally.

The third decanate of Virgo ruled by Venus. The third Drekkana of Virgo represents a virgin, yellow complexioned, appareled majestically in a white cloth, with good height, holding a pot and a spoon, going to a divine place of worship in a purified state. This is a female decanate.

Since the third decanate of Virgo is rising they will be successful in the first half of life in fiscal matters. Many problems may have to be faced as wastage of money creates them. Disappointments stare them in the face. Better eschew speculation.

The decanates of Libra:

The first decanate of Libra ruled by Venus, According to Yavanas, the First Drekkana of Libra, represents a man holding Scales or balances, thinking of his capital and goods, seated in a shop in the middle of the road, with expertise in weighing, and thinking to sell his goods & services. This is an urban and a male decanate.

Since the first decanate of Libra is rising money from business ventures & legal occupations will come to them. Extravagance comes to the fore & they may indulge in luxury. They have to understand that speculative ventures are generally harmful.

The second decanate of Libra ruled by Saturn

The middle Drekkana of Libra represents a vulture faced man hungry and thirsty, holding a pot which is ready to fall and thinking of his wife and children. This is a Bird decanate and human.

Since the second decanate of Libra is rising they have to prepare to face dire vicissitudes. Many feel that they have resorted to unfair methods to grab money. They can if you try make money out of literature . Beware of unnecessary expenses. They are not interested in the orthodox ways of making money. The third decanate of Libra ruled by Mercury

The third Drekkana of Libra represents a man, decked with gems, wearing golden quiver and armour and frightening the animals in the wilderness, resembling a monkey and holding in the hand fruits and flesh.

Since the third decanate of Libra is rising they have fiscal success. They have an aptitude for hotel management. They love music and the fine arts. They may have to struggle hard in early life. Their life will be marked by sudden elations.

The decanates of Scorpio

The first decanate of Scorpio ruled by Mars . The First Drekkana of Scorpio represents a beautiful woman, absolutely ravishing, with ornaments, devoid of clothes, dislocated from her place of domicile, arriving from the middle of the ocean to the shore, with serpents all over her feet. This is a female and a serpentine decanate.

As the first decanate of Scorpio is rising the native may have to struggle hard in the early part of life. They work hard and become workaholics. They may amass wealth beyond the dreams of avarice when time comes. They have many sources of income. They have the courage to face powerful enemies. The second decanate of Scorpio ruled by Jupiter

The middle Drekkana of Scorpio represents a woman, big bellied, with a penchant for house and husband's happiness, with serpents all over her body, with a body which resembles a pot and a tortoise. This is a serpentine and female decanate.

As the second decanate of Scorpio is rising, the native becomes a dreamer whose dreams are not fulfilled. In fiscal matters they are not clever. They spend money when they have & adjust when they do not have.. They have to incorporate shrewdness and practical insight.

The third decanate of Scorpio ruled by Moon . The last Drekkana of Scorpio represents a being with a human face and a lion's body from neck downwards, with a flattened nose, face as big as a tortoise, frightening foxes, deers, pigs in the forest, protecting the sandalwood tree infested forest. This is a quadruped & a male decanate

Since the third decanate for Scorpio is rising the native may get some legacies. They study things in advance and are always cautious. They are quite meticulous when it comes to fiscal matters. They do not trust people. This becomes a negative quality in life.

The decanates of Sagittarius:

The first decanate of Sagittarius ruled by Jupiter. The First Drekkana of Sagittarius represents a man with the body of a horse and with a face human, protecting a hermitage inhabited by Rishies and protecting their articles for Yajnas. This is a human & a quadruped decanate.

As the first decanate of Sagittarius is rising, they jump into new ventures without proper study & thought. They have many sources of income. They may be involved with fraudulent associations and lose money. They are advised not to associate with such groups.

The second decanate of Sagittarius ruled by Mars. The middle Drekkana of Sagittarius represents a magnificent woman, ravishing, golden hued, seated in the Bhadrāsana pose, picking up gemstones from the ocean. This is a female decanate.

Since the second decanate of Sagittarius is rising they may have to change professions. Society may consider them as rolling stones They will be subject to dire vicissitudes. They should avoid speculative tendencies. Shipping, metallurgy and transport will suit them well.

The third decanate of Sagittarius ruled by Sun . The third Drekkana of Sagittarius represents a man appareled in silken cloth and skins of deers and tigers, golden complexioned, with hair all over the face, sitting in a highly elevated posture, holding a stick in one hand. This is a human decanate and an armed one.

As the third decanate of Sagittarius is rising, they are likely to suffer in early life and improve their finances in the latter part of life. They will employ means that are not above board and make largesse. They benefit fiscally by marriage.

The decanates of Capricorn:

The first decanate of Capricorn ruled by Saturn. The First Drekkana of Capricorn represents a golden hued man with a hairy face, with a fiendish & cruel face, with wicked teeth like those of a crocodile, with a pig like body & keeping nets, bandages and yokes. This is an quadruped, human and armed decanate.

Since the first decanate of Capricorn is rising their speculation bears fruit. Due to their intelligence and merits they will attain to wealth. They are advised to exercise caution and be careful about people and check all before dealing with them. The second decanate of Capricorn ruled by Venus

The second Drekkana of Capricorn represents a woman, with a penchant for clothes and searching for them, a lover of arts and highly skilled in them, beautiful eyes like lotus petals, dark complexioned and wearing ear ornaments made up of iron. This is a female decanate.

Since the second decanate of Capricorn is rising, they are swayed by Wealth. Their pattern of expenditure will surprise many a people They spend money not on things which are necessary but on purposes not worthwhile. They will become overgenerous in the latter half of life.

The third decanate of Capricorn ruled by Mercury. The last Drekkana of Capricorn represents a man, with a face of a horse, holding bows and arrows, covered with strong

clothes, and bearing a pot on its shoulder full of gems. This is a human & a quadruped decanate.

Since the third decanate of Capricorn is rising they may lose money due to undesirable friends. The fields of Music, dancing literary work and other arts are very much suited to them. They should exercise ceaseless vigilance in money matters.

The decanates of Aquarius:

The first decanate of Aquarius ruled by Saturn. The First Drekkana of Aquarius represents a man with a face like that of a vulture, fond of oils, wines, water and food being brought to him and searching for them, appareled in silk cloth and deer skin. This is a Bird decanate and human.

Since the first decanate of Aquarius is rising, they will have many sources of income. They may not feel the need for money. They will shine in politics & journalism. Obstacles due to hidden enemies & relatives are to be expected.

The second decanate of Aquarius ruled by Mercury. The second Drekkana of Aquarius represents a shabbily attired woman in a forest, amidst blooming trees, bearing pots on her head and dragging iron pieces in a burnt cart . This is a female decanate and a fiery decanate.

Since the second decanate of Aquarius is rising, they will make excess money. Hotel management and mining will enthrall them. They will indulge in luxury and extravagance. Wastage of money is to be expected. They will be partially successful in speculation.

The third decanate of Aquarius ruled by Venus. The Third Drekkana of Aquarius indicates a dark complexioned man, with hairy ears & crowned. This man is putting medicinal leaves, gums, fruits in an iron pot and changing these constantly. This is a human decanate.

Since the third decanate of Aquarius is rising their financial condition will be in an unsettled state. Business will not be good. They will shine well in artistic jobs. Adversity is to be expected in the first half of life. Facing reversals and struggling hard becomes the order of the day.

The decanates of Pisces:

The first decanate of Pisces ruled by Jupiter. The First Drekkana of Pisces represents a man festooned in ornaments, carrying vessels for sacrifice , holding in hand jewels, conch shells and changing them constantly because of their weight, and crossing the mighty ocean in a boat for gems for his better half. This is a human decanate and a watery one.

Since the first decanate of Pisces is rising, they get a lot of opportunities for amassing wealth. They become generous & spend all in the first half of life. In the second half they become miserly surprising everybody. Litigation may torment them.

The second decanate of Pisces ruled by Moon. The Second Drekkana of Pisces indicates a golden hued woman, surrounded by attendants galore & sailing in a boat decked with large flags, in search of the other side of the ocean . This is a watery and a female decanate.

As the second decanate of Pisces is rising they will be hale & healthy. They may have two sources of income. They will be self made. Even though they make money they will not be satisfied with it. They need more. Uncertainty prevails during the latter half.

The third decanate of Pisces ruled by Mars. The 3rd Drekkana of Pisces represents a man crying, covered with serpents and naked, in a forest, and with a mind disturbed by thieves and the enveloping fire. This is a human, fiery, serpentine and dolorous decanate. Since the third decanate of Pisces is rising in fiscal matters they will be clever & intelligent. They do not trust people and this become a big handicap. Lady Luck smiles on them in business. Be careful while signing documents. Success in investment & shares.

Classification of Drekhana

<u>Drekhana</u>	<u>Moveable sign</u> 1 4 7 10	<u>Fixed sign</u> 2 5 8 11	<u>Dual sign</u> 3 6 9 12
1 st part (0° to 10°)	Uttam (good)	Adham (bad)	Adham (bad)
2 nd part (10° to 20°)	Madhyam (moderate)	Uttam (good)	Madhyam (moderate)
3 rd part (20° to 30°)	Adham (bad)	Madhyam (moderate)	Uttam (good)

- If there are more planets in Uttam (good) decanates the native would be happy, healthy and brave. He would be resourceful, courageous, hardworking, taking interest and initiative in achieving his goals.
- The planets in moderate or bad decanates give somewhat poor and inconsistent results. Such a native will be slow, lazy, pessimistic, avoiding responsibilities. He is hesitant and incapable of putting in hard work.

Drekhana and the parts of the body

The various parts of the body depending upon the rising decanate at the time of birth are given in the table below:

House	1 st decanate (0 to 10)	Second dcanate (10 to 20)	Third decanate (20 to 30)
I	Head	Neck	Pelvis
II	Right eye	Righ shoulder	Penis
III	Right ear	Right arm	Right testicle
IV	Right nostril	Right hand	Right thigh
V	Right cheek	Right side of the heart	Right knee
VI	Right jaw	Right lung and brest	Right calf
VII	Mouth	Naval	Legs and feet
VIII	Left jaw	Left lung and breast	Left calf
IX	Left cheek	Left side of the heart	Left knee
X	Left nostril	Left hand	Left thigh
XI	Left ear	Left arm	Left testicle
XII	Left eye	Left shoulder	Anas

Meaning of Drekhana:

- The D/3 chart is the extension of the 3rd house of the natal chart.

- It denotes happiness from brothers and sisters.
- The 3rd house represents communication, travel, writing, listening, upper arm, kindreds and relatives, neighbours, bravery, valour, courage, optimism, mental inclination, hard work, adventure, etc.
- If the 3rd house is occupied benefic and friendly planets the native will have love and respect from brothers, sisters and kindred.
- If significator Mras (valour, strength, vitality and younger brother) and Jupiter (signifying elder brother, gain, progress and bliss) are strong and well-placed in the D/3 chart, the native is optimistic, hard working and fortunate to have the love and affection of brothers and sisters.

Interpretation of the three Drekhana in a sign through Mythology:

1st drekhana (0 to 10 degrees): This part is called Narad which suggests that the ascendant in this rekha makes the native intelligent, fond of music and travelling. He is noble, versatile, friendly and justice loving. He settles all disputes amicably.

2nd drekhana (10 to 20 degrees): The second part is called Agastya. If the ascendant falls in the second decanate, the native is strong, powerful, noble, determined to achieve goals and destroy his enemies. Sage Agastya humbled the Vindhya mountains, helped Lord Rama to conquer Ravana and drank the whole ocean to destroy the demons hiding in the sea water.

3rd drekhana (20 to 30 degrees): The third part is called Durvasa drekhana. If the ascendant falls in this part, the native is aggressive, hot tempered, rigorous and ruthless. He believes in traditions, age old religious customs and practices and any deviation from them would make him angry. He does not hesitate to punish the guilty. Durvasa the hermit cursed many kings at the slightest provocation, causing suffering and misery to his own disciples. He has very strong religious inclination and was a hard taskmaster. He loved perfection.

D/3 chart or Drekhana: "Field of Psychic Expectation for Matters of Siblings & Cousins"

1. To determine the prognosis for siblings/cousins/competitors/communication patterns, look first (of course) to all the effects upon Bhratru bhava [the radix third house] itself. Bhratru bhava defines how we function on teams, in small groups.
2. The house which defines and energizes "siblings/competitors/courage" sits in 3/11 angle to the radix lagna. Tanu bhava is the 1st house of physical body, appearance, social stigma based on your appearance, vitality, musculature, identity.
3. Clearly, achieving good siblings & worthy competitors is one of the central goals of taking birth in a particular class of physical body.
4. Then look to the condition of tanu bhava in the radix. Will tanu bhava generate the community support (11) and personal courage (3) necessary to realize its goals? Can it generate charismatic attractiveness, vitality necessary for competition, enthusiasm for life and strong personal identity?

5.Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.

6.Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 1st house in the third divisional chart: D-3/Drekkana. Drekkana reveals fine detail of how the "results" of taking a particular class & composition of physical body will manifest in physical, emotional, and mental communication patterns.

7.The central result of having a body being the development of coordinated physical, mental, social, and emotional communication patterns, we gain from Drekkana (presuming an accurate birth time) a confirming level of detail regarding siblings/competitors/small group process. D-3 shows small-group collective thought patterns & this view can help the Jyotishi evaluate the native's mental health.

- **Gracious and abundant planets in drekkana indicate successful spiritual work in creatively developing one's self and others. If one has tapped into divine identity as it manifests in small-group process, one will likely be empowered by strong & supportive siblings, close neighbors, & team-mates.**
 - **Conflicted planets in drekkana indicate unresolved psychic difficulty in the native's subconscious, which will manifest in this life in the intimate mirror of relationships to siblings and team-mates.**
- **The good news is, as always: if unconsciously-continued patterns arise into consciousness, karma is transformed into wisdom and negative implications of the astrological charts may be reversed.**

The Drekhana lagna and results:

- **If Drekhana lagna is occupied, aspected or owned by a benefic planet the native gets name and fame. He is vigorous, powerful, ambitious and enthusiastic skilled worker.**
- **If Drekhana lagna lord is exalted, posited in own or friendly sign, associated or aspected by benefic planet the native gets happiness, success and honour in society.**
- **If Drekhana lagna or lagna lord is afflicted with evil or malefic planet, the native would be timid, weak, pessimist and a poor, lazy and unskilled worker.**
- **If Drekhana lagna lord is influenced by good and bad planets the native would get mixed results.**

Basics of the delineations of Decanate chart:

- **If decanate ascendant lord is posited in a Kendra or exalted sign, it indicates a high status of the native.**
- **If it is posited in own sign in the natal chart the native has a good family background.**

- If it occupies a friendly sign in the natal chart, the native is born in a learned and respectable family.
- In a D/3 chart if the ascendant lord is exalted or occupies a friendly sign or is associated or aspected by natural benefic planets the native gets good and favourable results.
- If D/3 ascendant lord is debilitated, occupies enemy's house or associated or aspected by a malefic planet in D/3 chart, the native gets sorrow, grief, failure and frustration.
- If D/3 lord is debilitated or posited in enemy's house or occupies 6, 8, 12 H in D/3 or in the natal chart, the native would suffer grievous injury. But at the same time, if the afflicted D-3 lord receives the aspect of natural or functional malefic planet, the evil effects would be reduced or mitigated.
- If D-3 ascendant lord occupies 6th or 8th house in the natal chart the native is sadistic with suicidal tendencies.
- If D-3 lagnesh is Sun or Mars and is posited in the 8th H of the natal chart, the native is prone to burns or electric shock (as Sun and Mars denotes electricity).
- If D-3 lagnesh is posited with Jupiter or Saturn in the 8th H in the natal chart, the native suffers due to food poisoning, drug abuse or reaction of some medicine.

9) D/7 or SAPTAMSH – 7 parts of (30/7⁰)

A zodiac sign is divided into 7 equal parts of 4° 17' 08" 57" and such a division is called Saptamsh and the chart using this division is called Saptamsh or D/7 chart. The seven parts of a sign desired are:

Parts	From	° ' '' ''''	To	° ' '' ''''
I		0 00 00 00		04 17 08 57
II		04 17 08 57		08 34 17 14
III		08 34 17 14		12 51 25 71
IV		12 51 25 71		17 08 34 28
V		17 08 34 28		21 25 42 85
VI		21 25 42 85		25 42 51 42
		25 42 51 42		30 00 00 00

In odd sign the counting starts from own sign while in case of even sign the counting starts from the seventh sign.

Significators of the Seven divisions:

Sage Prashar States that the lords of the seven divisions are as follows:

Divisions	Significators in odd signs	Significators in even signs	Meanings of the Seven Significators which are in reverse order for the even signs
I	Kshar	Shudha Jal	Kshar means pungent alkali like caustic soda
II	Ksheer	Madya	Ksheer means milk
III	Dadhi	Ikshu	Dadhi means curd, yoghurt
IV	Ajyam	Ajyam	Ajyam means Ghee

V	Ikshu	Dadhi	Ikshu means Sugar cane juice
VI	Madya	Ksheer	Madya means wine
VII	Shudha Jal	Kshar	Shudha Jal means Pure water

The implications of the seven significators in relationship of the children and the native:

Kshar Saptamsh: the native has no comfort from the children, aggravating pain and adding insult to injury; the native suffers humiliation, anxiety and grief because of them.

Ksheer Saptamsh: the native is blessed with modest, faithful and well-mannered children, who nourish and sustain the socio-economic status of the children.

Dadhi Saptamsh: The native is born is blessed with steady, sober, soft and attractive children who give happiness to the native.

Ajyam Saptamsh: the native is blessed with righteous, religious and respectful children, who give name, name, fame and prosperity to the native. It gives satvik tendencies to the individual who believes in service and sacrifice.

Ikshurash Saptamsh:The native is blessed with sweet, matured, straight forward and comforting children who are of comfort to the native.

Madya Saptamsh: the children are fun loving, easy going, joyful and help the native to have an enjoyable life. The native lives in his own world of illusion, away from the hard reality of life.

Shudhajal Saptamsh: the native is blessed with children who are religious, innocent with clean habits and upright character who bring honour and happiness to the native. A school of thought are of the opinion that these children need to be protected against the company of bad people.

Saptamsha -- D-7 : "Field of Psychic Expectation for Matters of Children"

- 1.To determine the prognosis for Children, look first (of course) to all the effects upon putra bhava [the 5th house of creativity] itself.
- 2.The house which defines and energizes "children" sits in 3/11 angle to the children-house: it is yuvati bhava, the 7th house of marriage.
- 3.Clearly, producing children is one of the central goals of marriage.
- 4.Examine kalatra bhava in the radix. Will the radix 7th house generate the community support (11) and personal courage (3) necessary to realize its goals?
- 5.Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.
- 6.Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 7th house in the seventh divisional chart: D-7/Saptamsha. Saptamsha reveals fine detail of how the "results" of marriage manifest.

7. The central result of marriage being children, we gain from Saptamsha (presuming an accurate birth time) a confirming level of detail regarding children.

Results of the planets as Saptamsha Lord or Ascendant Lord of D/7 chart

To give good results as mentioned below, the planets should be strong, exalted, in own sign, in friendly sign, well aspected, etc.

Sun: the native is brave, renowned, valorous, steady, reputed, powerful and engaged in noble deeds.

Moon: the native is religious, pious, modest, noble, romantic and learned.

Mars: the son of the earth, is strong, powerful, unbeatable and egoist.

Mercury: is modest, sweet-toongued, poetic, skilled in art and craft, learned, attractive, eloquent speaker whose talk is full of wisdom.

Jupiter: is talented, a genius, virtuous, wise, steady, holds a high position amongst learned people.

Venus: sensuous, romantic, fond of entertainment, music, wit and humour, an expert in sexual relationship.

Saturn: hard working, makes wealth through others labour, cruel and could engages in sinful activities.

A few revelations of the D/7 chart:

- D/7 chart is used to study the happiness derived from children and grand children and comforts to the native from them. This chart should be studied with the 5th H, 5th L and Jupiter (significator) and the benefic and malefic influence upon them both in the natal chart and the D/7 chart.

- If D/7 ascendant is an odd sign occupied or aspected by a benefic planet the native gets comforts and happiness from a male child or son.

- If D-7 ascendant is an even sign occupied or aspected by benefic planets the native gets happiness from daughters.

- If the ascendant of D/7 chart is occupied or aspected by malefic planet or 1st L of D/7 is afflicted, the native may not have children or remains worried and troubled because of them.

- If 3rd H is occupied or aspected by male planets (the Sun, Mars and Jupiter) the native gets a brother younger to him.

- If 3rd H in D/7 chart is occupied or aspected by female planets (Moon, Venus, Mercury) the native gets a younger sister to him.
- If ascendant lord of D/7 chart is associated or aspected by Moon or other benefic planets, the native is bold, makes progress, is respected and becomes rich.
- If 3rd H of D/7 chart is occupied by Sun, Mars and Jupiter (male planets) the native gets lower and position.
- If D/7 chart has many exalted planets the native is very wealthy and prosperous.
- If 1st L of D/7 chart is a malefic planet occupying the sign of another malefic planet the native would get bad results regarding children, wealth and social status.
- According to Varahmihir, if 1st L of D/7 chart is a benefic and is posited in benefic sign or square or trine the native gets very good results. He is happy, rich and blessed with talented children.

10) D/9 CHART OR NAVAMSA

The D/9 chart or Navamsa is the most important of all divisional charts. The 12 signs of the zodiac and 27 nakshatras are divided into 108 parts whereby the navamsa forms 1/9th part of the sign and 1/4th part of a Nakshatra. Indications of the 4 parts (quarters) of the Nakshatras:

1st part	Dharma, religion
2nd part	Artha or finance
3rd part	Kama, love, affection and desire
4th part	Moksha, liberation, freedom and bliss

The 9 parts of the sign are divided into three groups as follows:

0` to 3`.20'	3`.20' to 6`.40'	6`.40' to 10`
10` to 13`.20'	13`.20' to 16`.40'	16`.40' to 20`
20` to 23`.20'	23`.20' to 26`.20'	26`.40' to 30`
Devta or Divine	Manushya or Human	Rakshas or Demon
Virtuous, wealthy Generous, respectable Pious, religious Worshipped like deity	Social, truthful Sincere, hardworking Powerful, eager to help Cooperative in nature	Cruel, wicked Violent, greedy Envious, adulterous Stupid, sinful

Navamsha - D-9 : "Field of Psychic Expectation for Matters of Marriage and Spiritual Wholeness"

Barbara Pijan Lama : Why is the 7th house articulated in the 9th harmonic?

Because marriage is considered to be the most prominent result of religious development in past lives. The spouse(s) we marry in the current life have been our spiritual partners in past lives. If we developed compassion and understanding for others in past lives, all should go well indeed.

Navamsha is an exceptionally valuable varga for the key questions of life, which all devolve upon *how much and what kind of wisdom has been acquired in past lives.*

Generally matters signified by the "swamsha" (lord of navamsha lagna) and the house which swamsha rules in radix, are easy to accomplish in this life due to past-life build-up of skill & wisdom in those matters. (Not necessarily morally good or profitable or approved ... just easy! If swamsha is a criminal planet there will be an easy life of crime.)

Navamsha gives a richly detailed micro-view ones' disembodied life conducted through psycho-mental projections. Navamsha represents our psychic field of perception, including hidden assumptions & expectations.

What one profoundly expects to happen, will happen! Not what one wishes or hopes or calculates, but subconsciously deeply expects.

Particularly we live vicariously through the life of the Spouse. Predictions for Marriage, development of psycho-spiritual awareness, developments in intentional religious education, moral consciousness, and (following from spiritual intentionality) happiness in general are read through the navamsha.

The joy and also the unresolved conflict of one's marriage situation is founded upon the physical, emotional, social, and spiritual consciousness which obtained in past life (and which usually continues unconsciously into the present life).

A smooth and prosperous navamsha indicates committed spiritual work in previous lives. If you have reflected the divine in others so will others reflect the divine in you. /*79+/0

Differences between D/1 chart and D/9 chart

Many scholars are of the opinion that if the:

D/1 (rasi) chart is :	then the D/9 chart is :
1) The body	The backbone
2) The tree	The fruit
3) a mere photograph	The X-ray photograph

A school of thought is of the opinion that :

- a) a planet occupying exalted, own or friendly sign in D/9 chart would give good and benefic result despite the fact that it is placed in debilitated or inimical sign.
- b) a planet though ill-placed in D/1 chart would give benefic results, provided its position is improved by aspect, association and lordship the D/9 chart.

- c) it would be appropriate to observe the D/9 chart along with the D/1 chart and the Moon chart to study malefic and benefic effects of planets.
- d) D/9 chart has become a supplementary chart to D/1 chart to confirm many aspects of the D/1 chart.
- e) D/9 chart has been used to study marital bliss, married life and conjugal happiness. It also shows the status of in-laws, nature and their cooperation to the native.
- f) Many modern scholars have emphasized that the D/9 chart should be analysed house-wise just like the D/1 chart.

Pushkar Navamsa:

Pushkar navamsas occur in the following signs and degrees as stated below:

Element	Signs	Degrees of puskar navamsa
Fire	Aries, Leo, Sagittarius	20` to 23`.20' & 26`.40' to 30`
Earth	Taurus, Virgo, Capricorn	6`.40' to 10` & 13`.20' to 16`.40'
Air	Gemini, Libra, Aquarius	16`.40' to 20` and 23`.20' to 26`.40'
Water	Cancer, Scorpio, Pisces	0` to 3`.20' and 6`.40' to 10`

- Jupiter in puskar navamsa makes the native wealth, learned and prosperous.
- All the 7 planets posited in puskar navamsas make the native rich, famous, happy and enjoys all the luxuries and comforts of life.
- Two or more planets occupying puskar navamsas make the native fortunate, wealthy and splendourous.

64th Navamsa

The 64th navamsa from lagna or the Moon plays an important role in the native's life. Death can happen when the Moon transits over the 64th navamsa from the Ascendant or from the Natal Moon.

Rahu's transit over the 64th navamsa may cause death of a closer relative.

The Lagnesh of the Moon chart could affect the longevity of the native if it has the following configurations to the lord of the 64th navamsa:

- life could be short if is inimical to the 64th navamsa lord
- life could be of medium length if is neutral to the 64th navamsa lord
- life could be long if it is friendly to the lord of the 64th navamsa lord

If the lord of the 64th navamsa is posited in 6, 8 or 12th house and is associated with

- a) Saturn, the native dies by swallowing poison
- b) Rahu or Ketu, the native will be hanged till death.

11) D/10 OR DASHAMSA

A sign of 30° is divided into ten equal divisions of 3° degrees each, this division is used to construct the D/10 chart.

In odd signs the counting starts from the sign where the planet is posited.

In even signs the counting starts from the nth house from the sign occupied by the planet.

D/10 chart indicates the prestige, power and importance in society; it studies the social status, prosperity, success and fame. D/10 chart is an extension of the 10th house in the natal chart.

Nitin Kashyap says in Profession and Dashamsha Lords “In my opinion, prediction of vocation and guidance in professional life can easily be considered to be among one of the toughest areas in Astrology. I have been doing some research on vocation and choice of profession life of people. In the past, there were very limited options as far as jobs are concerned. In this modern day and age, things have changed are in this era of specialization, jobs are too many to choose from. This poses interesting problems for an astrologer to solve.

The content in this article is my attempt to apply some of the knowledge passed down by gurus. Dashamsha is the divisional chart that relates to profession and success and failure in professional life should be judged from this chart. I have looked at a few charts to try and derive the modern meaning of Dashamsha.”

For assessing professional life, we have to look for the following:

- Lord of the Tenth House
- Planets aspecting tenth house
- Planets situated in tenth house
- Tenth House mid point (Bhaav Madhya)

If you recall how Dashamsha is calculated, we need to take the longitude of the lagna and see which tenth of rashi division does it fall under. Accordingly, the dashamsha lagna is calculated.

These ten parts can be thought of corresponding to ten directions. The lords of these directions along with the significance that can be accorded to them in the current yuga are as follows:

- Indra is the king of Gods, i.e. Devraj. He is the head of the department and wields control over other staff in the place of work.
- Needless to say, Agni would rule professions related to fire, i.e. jobs that that need a lot of energy and aggression. Police, security and places where a furnace is at the center of affairs.
- Yama is punctual, follows rules and is “*niyam ka pakka*”. He controller institutions that make laws. Naturally, it relates to court of law and associated professions - judges, lawyers, etc.
- The mind of a Rakshasa is not constructive and wanders a lot. A Rakshasa has serious problems with authority and with taking advice from others. A Rakshasa is

therefore a law breaker. It can also denote department of municipal corporation in cities that have the responsibility of destroying illegal construction, encroachment etc.

- Varun relates to water. Sailor and professions related to ships are professions denoted by Varun. Water is also the basis of all life on earth. Varun can therefore be related to medical profession as well.
- Ever changing and freely flowing, Vaayu, i.e. air relates to profession where dissemination of ideas is important. Examples of such professions are - teaching, consulting, writing books, poems etc. Its effect can also make a person change their profession as well.
- Kuber presides over the treasury of Gods. His work therefore relates to finance, stock market, banks and currency market.
- Ishaan is the son of Brahma. His work relates to taking care of people in need etc. Hence, in the current context, this may be applied to organizations doing social service, e.g. NGOs
- Brahma is the creator. His influence on professional life would be towards the manufacturing industry.
- Literally translated as “infinite”, Anant’s influence would be spread all over the world - akin to working in a multinational company.

To work out the Deva/lord that is applicable, the mid point (bhava madhya) of tenth house should be looked at. Based on the sign falling in the tenth house, the following table should be referred to.

Degree	Odd Sign	Even Sign
0° - 3°	Indra	Anant
3° - 6°	Agni	Brahma
6° - 9°	Yama	Ishaan
9° - 12°	Rakshasa	Kubera
12° - 15°	Varun	Vaayu
15° - 18°	Vaayu	Varun
18° - 21°	Kubera	Rakshasa
21° - 24°	Ishaan	Yama
24° - 27°	Brahma	Agni
27° - 30°	Anant	Indra

12) D/30- TRISHANSH CHART

The Trinshansh Divisions of the different signs are given below:

Odd signs	Degrees	Trinsansh ruler	Deity Lords	Even signs	Degrees	Trinshans h ruler	Deity Lorc
1,3, 5,7, 9,11				2,4,6,8,10,12			
1 Aries	0` to 5`	Mars	Fire	2 Taurus	0` to 5`	Venus	Clou
11	5` to 10`	Saturn	Air	6 Virgo	5` - 12`	Mercury	Kube
Aquarius	10` to	Jupiter	Indira	12 Pisces	12` to	Jupiter	Indir
9	18`	Mercury	Kuber	10	20`	Saturn	Air

Sagittarius 3 Gemini 7 Libra	18` to 25` 25` to 30`	Venus	Cloud	Capricorn 8 Scorpio	02` to 25` 25` to 30`	Mars	Fire
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- This chart is used to determine evil influence, adversities, misfortunes, difficulties, obstructions, calamities, etc.
- The purpose of assigning lordship to different deities is to ascertain the root-cause of a problem faced by the native and suggest suitable remedial measures.

The Fire God (Vahni): These divisions of the Fire God Vahni of which Mars is the ruler, represents anger, grief and denotes bilious problems. Through the sacrificial fire we offer food to the deities The native suffers from high temperature, burns, injuries, wounds, blood related diseases, serious operation, abortion or miscarriage, electric shock, bilious problems or injury due to fire arms

The Wind God (Vayu): The divisions represented by the Wind God and ruled by Saturn givesw sufferings through complex and chronic diseases with slow recovery like paralysis, hysteria, fits, lunacy, cancer, injury due to fall, wind problems of the body, catastrophies due to cyclone and storms, rheumatism, body pain, respiratory problems, painful joints, etc.

Indira, the king of deities: These divisions of Indira under the lordship of Jupiter gives sufferings due to excess of fat, anaemia, jaundice, conflict over a temple, suffers due to a curse by a brahmin, punishment by a court due to legal lapses or enmity with the government, due to poison from a herb called Indira.

Kuber, the treasurer of the deities, rules the divisions of Mercury. The native has strained relationships with maternal side, poor memory, nervous and emotional breakdowns, insanity, skin disease, financial losses or financial losses or penalties imposed by the government for economic offences.

Megh (Cloud) is the deity of water and regent of the ocean. These divisions have the lordship of Venus and sufferings are caused in the reproductive or generative system, kidney stones, fear of ghosts, sufferings due to floods and heavy rains or water-borne diseases, sexual and veeral diseases, low vitality, scandals of illegal relationships, etc.

Death and D/30 Chart:

- If 8th L of D/30 chart is a benefic or if the 8th L is associated or aaspected by a benefic planet the native dies a natural and peaceful death in a holy place.
- If 8th L of D/30 chart is a malefic planet or is associated or aspected by a malefic planet the native would have a sudden accidental death from fire or water.
- If 8th L of D/30 chart is aspected by a benefic planet, the native would have a painless death.
- If 8th L of D/30 chart is aspected by evil planet the native might get a painful, accidental death.

D/10 chart ascertains the following:

- Progress and growth in business or service and the significator is Jupiter.
- Karma or types of actions, whose significator is Saturn.
- Generation of wealth and profession and career, whose significator is Mercury
- Acquisition of power, position or authority, whose significator is the Sun.
- This charts assesses the inclination and aptitude of the native for a particular profession and the amount of success.
- It indicates the field of activity by which the native can have good fortune.

A study and analysis of the “arthtrikon” or financial trine composed of the 2nd, 6th and 10th houses should be done. Planets in these houses do influence the wealth and position of the native.

The “Dasham Pad” or 10th from the 10th house (i.e., the 7th House) plays a very important role . The following planets influence position and career as stated below:

Planets in 7 th H of D/10 chart	Results in professions, career, etc.
The Sun	Gives political career – the Sun signifies king.
The Moon	Service in hotels, restaurants and confectionery
Mars	Gives service in Police, Army, etc.
Mercury	Gives business , journalism, writing, publishing jobs
Jupiter	Produces judges, lawyers and consultants
Venus	Gives entertainment and jobs related to art and beauty
Saturn	Gives labour, menial jobs and work related to machinery
Rahu	Indicates imports
Ketu	Indicates exports

The 6th H rules service while the 7th H influences business. If the 6th H is strong or occupied by strong benefic planets, the native could get a good job. If the 7th H is strong, the native would be engaged in business. A debilitated malefic planet in the 7th H encourages service.

Planets in quadrants or kendras of D/10 chart give promotion and profit during their main period or subperiod. Planets occupying trikon (trine) or the 5th,9th lords would give favours and fortune through friends, superiors, etc. in the main or sub periods.

In a D/10 chart the lagna denotes self, 6th service and 10th power and success attained. The third houses from these are 3rd, 8th and 12th houses. These houses could create problems during their planetary lordships: 8th showing retirement, 3rd showing short leave and 12th indicating long leave.

Effects of Planets and their indications in the 10th House:

1. Sun and Mars get directional strength in the 10th H and ensures dynamism and success to the native.
2. The Sun indicates glory, respect, authority, status and help from superiors, senior officers or political leaders.

3. The Moon gives success in public dealings and activities related with liquids. He is an expert in reading others mind and helps them overcome turmoil or stress.
4. Mars makes the native strong and powerful with administrative skills. He uses all types of tools and machines to improve the efficiency at the work place and fights his way through.
5. Mercury is connected with reading, writing and collection of information, It controls communication, media and various modes of transport.
6. Jupiter is connected with money and jobs related with finance. He uses knowledge and intellect in depth and serves as advisor or counselor. Malleable and changeable articles like plastic are ruled by Jupiter, The native could be a writer, publisher, philosopher or priest.
7. Venus rules all high-value, luxury items as ornaments, computers, refrigerators, cars, jewellery, etc. Work related with beauty, beauty aids, cosmetics, [photography, modeling, cinema, poetry, etc. are ruled by Venus.
8. Saturn in the 10th H could give rapid rise and fall; hard mental work and relationship with the workforce.
9. Rahu-Ketu denotes electronic devices. Rahu denotes big companies, factories or construction projects whereas Ketu denotes small gadgets or labour-saving devices.

XXI

NAKSHATRAS IN ASTROLOGY

In Hindu mythology the Nakshastras, were invented by Daksha, and are personified as daughters of the deity and as mythological wives of Chandra, the moon god. Some even make them the daughters of Kashyapa, the brother of Daksha.^[1]

A nakshatra or lunar mansion is one of the 27 or 28 divisions of the sky, identified by the prominent star(s) in them, that the Moon passes through during its monthly cycle, as used in Hindu astronomy and astrology. Therefore, each represents a division of the ecliptic similar to the zodiac (13°20' each instead of the 30° for each zodiac sign). The orbit of the moon is 27.3 days, so the Moon takes approximately one day to pass through each nakshatra.

Dr. David Frawley in his Introduction to Nakshatras says “It was to the Moon that the ancient people first looked for calculating time and connecting to the stars. The Moon is the basis of the heavenly clock. The first zodiac, therefore, would have been lunar.”

He further says : “the Vedic Nakshatras arose from such a spiritual perception of the cosmos. The Nakshatras represent the abodes into which the fruits of our labour, our karma, is transferred and stored. The Nakshatras are the mansions of the Gods or cosmic powers and of the Rashis or sages. They can also project negative or anti-divine forces, just

as certain planets like Saturn have well-know malefic affects.” Some scholars derive Nakshatra from “*na*” and “*kshatras*” = not destructible.

In Indian astrology the Moon Nakshatra is the main indicator of personality types, much like the Sun sign is in Estern astrology. The Moon’s Nakshatra and its qualities is an important tool of self-discovery and useful for all counselling and psychological purposes, giving an insightful new way to look at the world. The Nakshatras are also the basis of the mantras or primal sounds of he soul used for naming children in India and for yogic practices as well.

Each of the nakshatras is governed as 'lord' by one of the nine graha in the following sequence: Ketu (South Lunar Node), Shukra (Venus), Ravi or Surya (Sun), Chandra (Moon), Mangala (Mars), Rahu (North Lunar Node), Guru or Brihaspati (Jupiter), Shani (Saturn) and Budha (Mercury). This cycle repeats itself three times to cover all 27 nakshatras. The lord of each nakshatra determines the planetary period known as the *dasha* , which is considered of major importance in forecasting the life path of the individual.

The list of Nakshatras is found in the Vedic texts (AV 19.7; Taittiriya Samhita) and also in the *Shatapatha Brahmana*. The first astronomy text that lists them is the *Vedanga Jyotisha* of Lagadha.

The starting point for the nakshatras is the point on the ecliptic directly opposite to the star Spica called *Chitrā* in Sanskrit (other slightly-different definitions exist). It is called *Meshādi* or the "start of Aries". The ecliptic is divided into each of the *nakshatras* eastwards starting from this point.

Nakshatras and the Three Worlds

According to Hindu mythology there are three worlds or 'Lokas': Swarga (Heaven) Loka, Prithvi (Earth) Loka and Mrityu or Narakha (Hell) Loka. The Nakshttras too are divided into three groups or 'Ganas'

• Nakshatras- ASHWINI (Horse Woman) : THE STAR OF TRANSPORT

- Western star name : β and γ Arietis (Beta Arietis)
- Lord: Ketu (South lunar node)
- Symbol : Horse's head Deity : Ashwini Kumaras, the horse-headed twins who are physicians to the gods
- Indian zodiac: 0° - 13°20' Mesha ; Western zodiac 26° Aries - 9°20' Taurus



Horse Head

Ashwini Translation: Horseman

Deities :Ashwini Kumars (Health), Shiva, Surya

Symbol: Horse’s Head

Animal Symbol:Male Horse

Greek equivalent: Asklepios, the father of healing in ancient times A good Nakshatra for administering medicines or performing healing work and at times miracles are experienced in this Nakshatra. Shidhra Vyapani Shakti : the power to quickly heal and reach things.

Ashvini (*aśvinī*) is the name of a Hindu constellation (the head of Aries, or the first of the 27 Nakshatras). Personified, Ashvini is the wife of the Ashvins (Rigveda 5.46.8), later also

considered their mother. The Ashvin are young twins. They are the embodiment of the great power that ushers in the dawn. They represent the movement from darkness to light, from ignorance to knowledge. They are the physicians to the devas, the Gods, and their sacred energy alone is enough to destroy disease and bring about good health.

The symbol of the Ashvin is honey. Honey has many miraculous properties, a fact that was known to the peoples of ancient days. Honey is the medicine of the Gods. It has the power to cure many illnesses, it purifies the body of all kinds of taints. It has a beneficial physical, mental and spiritual effect. Sweetness too, is a quality of the Ashvin.

Ashwini is the first nakshatra of the zodiac having a spread from 0°-0'-0" to 13°-20' and is ruled by the node Ketu. Ashwini is governed by the Ashwins, the twin horsemen. The Sun is Exalted here and the horse is the preferred transport of the Sun God. Sun's exaltation in Ashwini is a reminder to the soul of their eternal connection.

In the zodiac at 0° in Mesha there is a reddish star which the western astronomers call Arietis. The Indians named it Aswini. The deity for Aswini Nakshatra is Aswi or the Duality known as Aswini Kumar Twins, the physician of the Gods. The Puranas relate that the two Aswini Kumaras were born of mother Sanga and father Ravi. Ashwini nakshatra falls in the zodiac sign of Mesha, which is ruled by the aggressive and fiery planet Mars.

The mystic ideas of Asvini the ancients. told in many tales in mythology. The symbolical expression of Asvini is 'Dawn' — personified as the sons (in twin ideas) of Ravi (light) and Chaya (shadow) — day and night; once in the morning and again in the evening. It represents twin ideas — Jnana (wisdom) and Ajnana (ignorance); birth and death creation and destruction; the visible world and the inv invisible space around.

In mythology, Asvini kumara— the personified dawn, make their journey across the heaven in three wheeled and spring bearing golden chariots drawn by birds or horses. Asvini is predominantly Tamo Guna an attribute that is so essential for the destruction of evil propensities and to turn to Suva karma. The stories describe that Asvini kumara procured Madhu (honey) for Gods and together with Saraswati (Goddess of knowledge) introduced Soma — wine (spirit) into the cult. They were refused drinks and equal status with Gods but they were reconciled to Indra (God of senses, Indriya) and had to be admitted to Yajna (sacrifice, religious activities; Dharmic karma}. The stories aim to say that it has ability to progress from wrong to right and can assert to secure a rightful position by the help of knowledge.

There is an emphasis in their role as helpers and heroes who save and heal. They restored the decrepit Chyavana's youth; saved Bhjyu, the son of Tugru from sinking into the sea and rescued Atri whom the demon had put i.ito a burning pot. They are beautiful, young, quick-moving physicians. Their typical epithet is 'Miraculous'

A person born in this Nakshatra is inclined towards serving others, is humble by nature, is truthful, has a contented family life. Ashwini Nakshatra brings about quick aid and energization. People born in Ashwini are very active, always busy doing something and they will spend their time keeping their house neat and clean.

Ashwini rules all forms of transportation and fast travel. This represents a person with a happy, carefree disposition, very intelligent, infact rather an above-average person in this

respect. Vast learning, well developed brain power, faith in religion, sacrificing tendency, ambitions, philosophical and social are the traits of those born under this nakshatra.

Ascendant in Ashwini: Adventurous spirit, love of travel, brilliant eyes, magnetic look, respectful, prominent, modest, efficient.

Moon in Ashwini: Intelligent, bright mind, attractive, beautiful and attractive, happy and gives hope to others, fond of music and fine arts, love travel, attracted to spiritual development, devoted to family, etc.

The moon in Ashvini indicates a person who is a pioneer, innovator and explorer, who is heroic, courageous, restless, impatient, with a zest for life. They have a strong desire to be of service to others. They are energetic, magnetic and attractive, and are quick in speech and actions. However, they can also be inconsiderate and irresponsible

Sun in Ashwini, Regal, proud, business skills, aggressive, militant, leadership, desire for power and fame, authority and position.

Shadowy sides of Ashwini: impulsiveness, aggression, stubborn and arrogant nature. Passion, lust and lack of discretion may be present if afflicted planets are placed on this Nakshatra. Adolf Hitler had an exalted Sun placed on this Nakshatra. Venus on Ashwini bring difficulties in sexuality. Saturn on this Nakshatra brings dissatisfaction, disappointments, lack of mental quietude and fear of criticism.

Career Interests: Psychologists, theologians, physicians, healers, mystics, military personnel, police, criminal courts, merchants, salespeople, musicians, horse trainers, jockeys, architecture, stock broking, business, interior design, flying, driving, riding and sports etc.

Health issues and concerns : head injuries, headaches, mental illness, small pox, malaria, predisposed to muscular injuries and those of you leading very active lives should be careful, as accidents are common to people born under this nakshatra.

- **Nakshatras- BHARNI (Bearer of New Life) THE STAR OF RESTRAINT**
 - Western star name: 35, 39, and 41 Arietis
 - Lord: Shukra (Venus)
 - Symbol: Yoni, the female organ of reproduction Deity: Yama, god of death or Dharma
 - Indian zodiac: 13° 20' - 26°40' Mesha ; Western zodiac 9° 20' - 22° 40' Taurus



The Elephant

Bharani, means "The Bearing Star"

Deities : Yama, the God of Death, Shaktis, the wife of Shiva. Yama means "the binder", referring to sacrifice and yogic disciplines, hatha yoga and meditation. Symbol: Yoni (female sex organ)

Animal symbol: Elephant

Apabharani shakti: the power to cleanse and remove impurities.

This is the second nakshatra of the zodiac is Bharni, ranging from 13°-20' to 26°-40'. The planet of art and beauty, the Venus, rules this nakshatra. The energy of Bharani is called ugra or krura, which translates as harsh, powerful, hot, formidable and fierce. In Hinduism, 'Bharani' is a goddess of good luck.^[citation needed] Like her sister Anuradha, she is a daughter of Daksha, and wife of Chandra..

Symbol: Orifice of the.womb (oss-mouth) lord Mangal. It is possible to have an idea of the nature of Bharavi Nakshatra from the nature of Rahu, Mangal and Yama. To take Rahu first:

1. Rahu gives extravagant enjoyment of material pleasure and is later on the cause of sorrow.
2. Mangal gives courage, strength, exaltation and hope
3. Yama purity, cleanliness, justice and integrity. The sense of restraint is also Yama's: gift; he is; the lord of Dharma a stern disciplinarian, a ruthless expositor of truth and a refuge for kings and law-abiding subjects. We should not always confine his interpretation to his being only the lord of death; he is the great judicature the ultimate dispenser of reward and punishment.

The story of Yama-Nachiketa is a particularly an exposition of the hospitality of Yama, his sense; of dharma and knowledge of it, his superb honesty and great integrity and other divine virtues. The Nakshatra of which he is the,;devata-(God) is' also in consequence the ;giver, ;of. enjoyment and. Pleasures, courage and upward thrust of the spirit and on the other hand the giver of whatever is good, pure, truthful and honest. The etymological meaning of Bharani is "what deserves to be cultivated and preserved" that is dependence, servitors, retainers or anything by which living is earned, for example salary.

In Mesha, next to Asvini, there are three stars in one and are conceived as a triangle without opening. This is called Bharani. The star Bharani represents the character of Agni Rasi Tamo Guna, In a life the destructive forces of Tama Guna and the expressive character of Agni work within and make changes that start from within. It denotes experiences of suffering, suppression, restraint in struggles, strife, contest and such other circumstances as presented by Mangala. The Agni energy provides a great will power, forbearance to withstand it by self-control, discipline. The Devata of Bharani is Yama Dharma Raja (lord of virtues). Truth, duty, morality are the blessings it effects in the life. The effect makes one a saint.

The ideas of Bharani are similar to Rahu. who eclipses or hides and then again it releases. Womb has similar function. By name Bharani (from Bharana, Bharana-posana — feeding and rearing up) it connotes the act of maintaining, bearing in the womb, edibles, load, burden, to hire, wages, etc.

In mythology Yama is personified as the son of Vibasvan (Surya or Ravi) and the lord of our forefathers. The south is the lord of our forefathers — Pitrijana (Pittri — paternal; jana-vehicle). The abode of God is on the north. Devajana {Deva — God; jana — vehicle, path) is on the north. Bharani gives direction to the south, [Makara to Mithuna clockwise is Devajana; Karkata to Dhanus anticlockwise is Pitrijana.]

This star is under the planetary lordship of Venus and is within the sign of Aries, ruled by Mars. The star Bharani represents the character of Agni Rasi Tamo Guna. The

etymological meaning of Bharani is "what deserves to be cultivated and preserved" that is dependence, servitors, retainers or anything by which living is earned. Bharani's animal symbol is the Elephant. This star is connected with the energies we expend to maintain ourselves in the material world.

Bharani Nakshatra takes away that which has reached its term of life to a new condition. It shows the movement of the soul away from the body. It conveys ideas pertaining to discipline, self-control to be faithful, be firm, enduring supporting, maintaining, nourishing, etc. In case of strong malefic influences, persons may develop extreme tendencies like crimes, murders, terrorism, etc., can also be fanatical in their beliefs, which can lead to ups and downs in life.

If a person is born in this Nakshatra, he is cruel, ungrateful and no sense of indebtedness, achieves notoriety, fears water, is restless and wicked. They are stable, knowledgeable and truthful. Bharni born are honest and they are frank in their opinions and do not want to modify their opinions to please others. An interesting feature of those born in Bharni is that they are quiet fond of spreading rumors.

Females born in this nakshatra are career minded. They act more like a leader of a group, rather than an ordinary family member. Bharani- born have agnetic personality, changing moods, business minded, influential, high position

Ascendant in Bharni: Courageous, pioneering spirit, proud, confident, famous, good health, vibrant, help their friends and family, fond of family.

Moon in Bharni: Attractive, charismatic, leadership, public life, healthy and free from disease, dutiful, investigating in occult studies, success through writing and publishing.

The moon in Bharani indicates a person who suffers struggles and restraint and obstacles in life. They can be resentful of these restrictions and jealous of the good fortune of others. They will inflict oppression on others, or else fight to liberate themselves and others from oppression. They are intelligent and witty and love the fine things of life, but they can also be fanatical in their beliefs, which can lead to ups and downs in life.

Sun in Bharni: intelligent, tactful, fame, respected, creative nature, militant nature having issues with anger and pride, wealthy. The Sun on this Nakshatra (Sigmund Freud) has an active, pioneering and explorative nature.

Career interests: chemical engineering, civil engineering and construction, architecture, design, landscaping publishers, writers, film and music industry, occultists, psychics, hypnotists, astrologers, psychologists, entrepreneurs, business people, financial consultants, lawyers, building contractors.

Health issues: problems with reproductive organs, venereal disease, face and eyesight problems, head injuries, nervous and stress related health problems.

Shadowy side of Bharni: There is struggle and suffering. As a kura Nakshatra can relate to imprisonment and other forms of confinement. They can be restless, irritable and impatient. They can be extreme so far as morality and judgemental decisions are concerned.

Pride, arrogance and resentment (Sadam Hussein) may be experienced. Indulgence in sexuality, vanity and narcissism (Mars of Maddona) is observed in this asterism.

• **Nakshatras- KRITTIKA (One Who Cuts) THE STAR OF FIRE**

- Western star name: Pleiades (Eta Tauri)
- Lord: Ravi (Sun)
- Symbol: Knife or spear Deity : Agni, god of fire
- Indian zodiac: 26°40' Mesha - 10° Vrishabha ; Western zodiac 22° 40' Taurus - 6° Gemini



Krattika is ruled by Agni, the God of Fire.

Symbol: Flame or Razor

Animal symbol: Female sheep

It represent the *Dahana Shakti*, the power to burn or to cuty away negativity to get to the deepest truth.

Razor

The star cluster Kṛttikā, , popularly transliterated "Krattika" sometimes known as Kārtikā, corresponds to the open star cluster Pleiades in Indian astronomy and Jyotiṣa (Indian astrology). The name literally translates to "the cutters".

According to Hindu mythology, the god Murugan was raised by the six sisters known as the Kṛttikā and thus came to be known as Kārtikeya (literally "Him of the Kārtikā").

According to the Mahābhārata, Murugan was born to Agni and Svāhā, after the latter impersonated six of the seven wives of the Saptarṣi and made love to him. The Saptarshi, hearing of this incident and doubting their wives' chastity, divorced them. These wives then became the Kṛttikā.

Agni is the symbol of brightness and brilliance and all weapons with fire-power. And other things of this same category come within the range of Krattika group. The fire is considered as purifier for it burns away all that is sordid, dark and dull, also all that is low and sinful and inauspicious in the world. The dross thus blazed away, only effulgence and light remain. Fire gives the earth its activity and dynamic and revives it after spells of cold that periodically inflict comatose condition on the earth.

It is easy enough to deduce from fire the causal effect of the Krattika group. Mangal is the lord of that part of Krattika which is in Mesa Rasi and Mangal is like a mass of lightning in shining splendor. So the Krattika in Mesha is devastatingly brilliant, the effulgence being closely associated with an incendiary character.

The Krattika of Vrshabha Rasi is brilliant but unlike the Krattika of Mesa, is not incendiary. The lord of Vrshabha Rasi is Sukra and Sukra stands for worship of beauty and for poetry and imagination. He is radiantly white like Snow, the 'Kunda' flower and the 'Utpal'. He is also the encyclopedic expounder of all branches of learning. It follows that the Krattika of Vrshabha Rasi is brilliant but the brilliance does not burn. It is soft and sweet and benign. The Krattika of Mesha Rasi is doubtless brilliant, it has plenty of heat which burns. The Krattika of Vrshabha Rasi has on the contrary a softened radiance, a wave of brightness that does not hurt. In Western Astrology Krattika has been described as an incendiary star.

Devata Agni is the oldest of all gods and used to be worshipped all over the world. Old Romans addressed Him Vesta and worshipped Him without image.

**“No image Vesta’s semblance can express
Fire is too subtle to admit of dress”**

'Agni remains hidden in wood, plants and water [terrestrial or aerial] Born in the sky it descends in form of lightning and the Sun and is the source of energy. It is at the root of all creation and expression of speech. In mythology it is 'Master of the House, Domestic god and head of the clan'. There are many names of Agni, each is used in inviting and worshipping Agni for particular function and occasion.

Krittika, therefore, denotes capability to give a desired change in a form by burning out all the impurities of life or the wrongs and give birth to purity, morality and virtues.

Mythology describes Krittika as the foster mother of Kartik devata who is beautiful in appearance and an able commander in a battle. He is still worshipped in South India. The ideas of Krittika are related to the ideas of a commander, fighter, a foster mother, nurse or an adopted child;. Since the root power of every action is Agni, either action of the senses, or digestion, or the existence of life, it is first worshipped in all Pujas (divine service). For different actions (Karmas) the same Agni is worshipped by different names. Agni is conceived in three planes physical, mental and spiritual. Krittika in Mesa (Tamo Guna) represents physical creative force. Krittika in Vrshabha (Raja Guna) represents the function of Agni (creative faculty) in mental plane.

Krittika by name connotes Kirti — a great achievement, monumental deeds that are famous; Kartan — to cut, divide, to trim; also its instrument, viz., sword, knife, razor, etc.

In Krittika the portion that is in Mesa has ideas of burning sensations or feelings. It may be the fire of the stomach, body or mind. This is due to the characteristic of Mesa and Mangala. But Krittika in Vrshabha speaks for luster and glow of power, full of warmth and feelings. This is due to ideas of Vrshabha and Sukra.

Krittika is also known as the "Star of Fire" and is related to a commander, fighter, foster mother, lustre, glow of power, physical and creative force. Krittika being a female nakshatra suggests passivity, indicating that Krittika needs outer energy or life circumstance to activate their power.

This is the third nakshatra of the zodiac, spanning 26°-40' in Mesha to 10°-00' in Vrshabha. Kritikka is considered the nakshatra where power is born. This is the birth star of Chandra. The passivity of this nakshatra represents their ability to nurture power. Mythology describes Krittika as the foster mother of Kartik devata who is beautiful in appearance and an able commander in a battle.

Krittika Nakshatra burns up negativity, purifies what is mixed, and cooks or prepares that which is not yet ripe. This nakshatra rules war, battles, and disputes. Planets in Krittika activate its passive energy. Krittika denotes capability to give a desired change in a form by burning out all the impurities of life or the wrongs and give birth to purity, morality and virtues.

People with this nakshatra have a cutting wit and can be sarcastic and critical. They are stubborn, aggressive and can be very angry. Those born under Krittika nakshatra have strained relations with relatives and friends. However, these persons are gluttons, fond of spicy foods, well-versed academically, fond of opposite sex, bright in appearance, misers, worried nature and of widespread fame.

Those born on a Krittika day are fiery and full of creative energy. They like to take on big projects and are highly ambitious and self-motivated. Vast learning, logical, doubting mind, creative ability, unsteady fortune, hot bod, enthusiastic, engineering brain and brave are their typical characteristics.

Ascendant in Krittika: Dignified, proud, honourable, ambitious, skilful, wealthy, truthful, honest, strong appetite, wavering mind at times.

Moon in Krittika: Brilliant appearance, well-known, peaceful nature, good advisor, strong in purpose, determined, intelligent, unstable mind, gifts in fine arts, moves away from birth place, combative nature at times. The moon in Krittika indicates a person who is sharp, penetrating, sarcastic and critical. They are proud, ambitious, determined and focused on achieving their goals. They can be crusaders against injustice, protective of others, persistent and stubborn, but also aggressive and fiery.

The first 3° 20' of Kirtikka falls in Aries, which brings in aspirations for radical changes in personal and social life. The remaining 10° of this constellation falls in Taurus giving gifts of fine arts, beauty, elegance and fashionable dress.

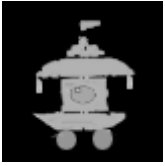
Sun in Krittika: Spiritual warrior, disciplined, leadership, power over the masses, issues with authority figures, need for seclusion, solitude, gift in music, dance and drama, angry temperament, destructive.

Career Interests: Spiritual teachers, advisors, musicians, dancers, singers, modeling, fashion designers, military careers, building contractos.

Health issues: neck ache, throat soreness, headaches, fever, malaria.

Shadowy side: Stubbornness, aggressive nature, destructive tendencies, a passive-aggressive personality, illicit affairs and attraction to others' mates.

- **Nakshatras- ROHINI (Red One) THE STAR OF ASCENT**
 - Western star name: Aldebaran (Alpha Tauri)
 - Lord: Chandra (Moon)
 - Symbol: Cart or chariot, temple, banyan tree Deity : Brahma or Prajapati, the Creator
 - Indian zodiac: 10° - 23°20' Vrishabha ; Western zodiac 6° - 19°20' Gemini



Chariot

Deities :Brahma, Prajapati, the Creator.

Symbol :Ox-cart, Carriot, Temple, Banyan Tree

Animal symbol :Male Serpent

***Rohana Shakti*:fosters power of growth and creation and creative development at levels, bestowing fertility.**

'Rohini' is the wife of Chandra who is said to have been fond of fine dress, cosmetics and décor and was the most beloved of Chandra or Moon. Those born in the star Rohini are agriculturists, experts, well-behaved, handsome, good speakers and poets. Rohini Nakshatra evokes some degree of jealousy because others may resent that a person gains such abundance. It can increase desire. But these are only side effects to its great prosperity.

Rohini is ruled by Prajapati, the Creator. Of the 27 daughters, Rohini was the Moon's favorite wife.This is the fourth nakshatra of the zodiac, ruled by the planet Moon. It spreads from 10°-0' in Vrishabha to 23°-20' in Vrishabha.Eyes of the people born in this nakshatra are especially attractive.The word is derived from "Rohan" which means 'to rise' or 'to bring into existence'. The other name of Rohini is Suravi - the celestial cow.

Rohini is a bright little star in Vrsa – Prthvi Rasi, Raja Guna – the earthly desire or Kamana. Kamana rises from Kama and this being in Prthvi Rasi shows tendency towards material enjoyments, in extreme cases it shows lust or passions. Kama is an attribute of Kamini (woman). In mythology, Rohini is the most favourite star of Candra personified. Rohini implies both Arohana (ascending) and Abarohana (descending). They are the attributes of mind, astrologically, Candra.

Devata Brahma – the creator, often referred to as Prajapati – lord of all creatures. Agni (fire or energy) is the instrument of Brahma. It is at the root of Bak (speech) and is related to Saraswati (Goddess of Knowledge). The colour of Agni is red. So Rohini refers to red, blood or saffron colour. Gandha is the Guna of Prthvi therefore, in Rohini it is perfume, fragrant.

The other name of Rohini is Suravi – the celestial cow; it has ability to give whatever is wanted from it.

Rohini resembles Saraswati. In mythology, Brahma being temporarily sensual chased Saraswati and the latter took the form of a deer and ran to avoid indecency. The story aims to say that Rohini has tendency towards sensuality.

A person born in this Nakshatra is efficient in religious activities, earns his livelihood through agricultural occupation, is endowed with beauty, is a master-conversationalist, a genius and efficient in arts. They are extremely materialistic and frown on those who don't measure up to their taste and high culture.

One who is born under this star will have to control his/her stubborn nature if they want to work in groups or be in professions that require dealing with people. They can be extremely critical of others, looking down at their seeming low class.

Females born in this nakshatra tend to display whatever riches they have. They are also short tempered and invite troubles. They possess inherent aptitude for any work entrusted to them..

Males born in this nakshatra have very attractive eyes with a special magnetic touch. He can attain great success in his life provided a little restraint is kept in the freedom of his mind. Those born under this nakshatra are well learned, influential, travel minded, artistic, business like, spiritual and of changing affections.

Ascendant in Rohini: Brilliant, attractive, magnetic eyes, charismatic leader, wealthy, political power, popular, virile, romantic, artistic, sex-symbol, sensual nature, indulgent, sexual addiction.

Moon in Rohini: Lovely appearance, balanced mind, gifts in music, dance and drama, successful career, affects the public, success in politics, fame, wealth, good health, well-developed muscles. The moon in Rohini indicates a person who is passionate, sexually seductive, elegant, attractive and charismatic. They love children, art, music and luxury, and the fine things of life, but can be snobbish, pampered, materialistic and critical of those whom they consider not up to their own standards.

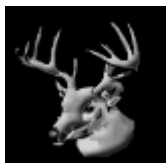
Sun in Rohini: beautiful, seductive, sensual, artistic nature, strong emotions, poetic, musical gifts, robust nature, well-liked, many friends.

Career interests: Politicians, authority positions, musicians, artists, actors, dancers, agriculture, real estate, restaurant and hotel business, fashion designers, models.

Health issues: colds and coughs, irregular menses, apoplexy, obesity, poor diet, sore throat, venereal disease.

Shadowy side of Rohini: indulgence and materialism, to win a kingdom at the loss of his own soul, obstinacy and bull-headed nature, short nature and critical nature, jealousy and possessiveness; the divinity of man loses its pristine memory and becomes immersed in worldly gratification.

- **Nakshatras- MRIGASHIRA (Head of a Deer) THE SEARCHING STAR**
 - Western star name: λ , ϕ Orionis (Lamda Orionis)
 - Lord: Mangala (Mars)
 - Symbol: Deer's head Deity: Soma, Chandra, the Moon god
 - Indian zodiac: 23° 20' Vrishabha - 6° 40' Mithuna ; Western zodiac: 19°20' Gemini - 2°40' Cancer



Deity: Soma, the Moon God.
Symbol: Antelope's Head
Animal symbol: Female serpent
Prinana shakti: the power of giving fulfilment

Deer Head

Mrigashirsha, a mridue (soft and tender) nakshatra is ruled by Soma, the God of the Moon or the immortal nectar. This is the fifth nakshatra of the zodiac, spanning from 23°-20' in

Vrishabha to 6°-40' in Mithuna. The word 'Mriga' represents forests, gardens, a search, a seeking to find, to roam about in forests and a hunter, to seek to blaze the trail, a guide and preceptor. Mrigashirsha is partly in Vrishabha and partly in Mithuna.

In Vrshaba it is related to material or worldly things. It represents the ideas of tracing out, a track, road, journey, etc. It will show more inclination towards physical beauty and for dress. In Mithuna it is related to attribute Baiyu (air). The ideas in it are seeking for beauty, pleasures, motherly feelings, etc.

The word 'Mriga' represents forests, gardens, a search, a seeking to find, to roam about in forests and a hunter, to seek to blaze the trail, a guide and preceptor. An erotic affair, beauty of the countenance with particular emphasis on the radiant lustre of the face, because of the Moon. To seek is the primary characteristic of the star, to discover hidden treasures after the churning of the Sea, the 'Samudra Manthan' of the Hindu Mythology, the mother, motherly conduct that is to say maternal instincts, self-sacrifice without hope of requital, etc. Mrgasira (Mrga — deer to search for; Sira — the head) means searching mind, research, etc. Mrgasira represents hunt, pursue, investigate, examine, etc. No wonder that Mrgasira may denote greatest intellect, researchers, poets or beautiful looking persons.

Chandra is the lord of the mind, so all mental attitude, good or bad, sympathies and antipathies, patience and impatience, the fidgetiness and placidity, imagination, the gift of poetry, purity, sweetness and light, physical and mental aspects, all these come within this star and when things of sweetness and light of physic as also of the mind, both derivatives from the moon, the horoscope of Rabindra Nath comes to mind. His Janma lagna was Mina with Chandra there and Vrhspati was in Karkata rasi. Because of this yoga Rabindra Nath had something like physical translucence which was object of admiration all the world over, wherever people met. Also, at the same time his poetry enthralled the whole world.

It conveys the ideas of searching for beautiful faces, visit or request a girl in marriage. People born in this nakshatra have a strong body and moderate complexion.

They are sincere in their behavior towards others and expect that others should also behave in the same way. They have a good grasping power, can quickly learn new things and have a creative nature.

The moon in Mrigashirsha indicates a person who is restless and nervous, and constantly searching or looking for something. They are gentle, tender and peaceful, sensual and romantic, with motherly instincts. They are always curious and so are good travellers, investigators, researchers and collectors and they make good public speakers and communicators.

A person born in this Nakshatra is a sharp shooter, loved by the king and follows virtuous path. They always have financial and personal difficulties. Females born in this nakshatra like to keep themselves busy in some way after the marriage. Vast learning, likes research, high position, noble views of life, mystical are some of the traits exhibited by those born under Mrigashirsa nakshatra.

Ascendant in Mrighasira: Attractive, seductive nature, mystical, seeker of truth, face of a deer, enthusiastic, talkative, good speech, daring, active mind, mental vacillation, love of travel.

Moon in Mrigashira: Intelligent, writing skills, political nature, wealth, sensual, beautiful, timid, trouble with business partnership.

The moon in Mrigashirsha indicates a person who is restless and nervous, and constantly searching or looking for something. They are gentle, tender and peaceful, sensual and romantic, with motherly instincts. They are always curious and so are good travellers, investigators, researchers and collectors and they make good public speakers and communicators.

Sun in Mrigashira: Adventurous, courageous, architect, competitive, leadership, authority figure, poetic, writing skill, jack of all trades, creative, indulgent nature, laziness.

Career interests: writer, poets, astrologers, mystics, researchers, teachers, engineers, gemologists, acting profession, music, real estate, sales, travel agents. The first half of Mrigashira falls in Taurus producing beautiful, crative and intellingent children, bringing in material affluence. The second half resides in Gemini manifesting writing, public speaking and persuasive speech with an inclination to curiosity, intelligence and research.

Health issues: vocal chords, sore throats, consumption, venereal disease, sciatica.

Shadowy side: Indulgence in pleasure, sensory attachments, strong earthy needs, craving for sensation, fickle nature in the Gemini half of the Nakshatra.

• **Nakshatras-ARDRA (Moist One)THE STAR OF OPPRESSION**

- Western star name: Betelgeuse (Alpha Orionis)
- Lord: Rahu (North lunar node)
- Symbol: Teardrop, diamond, a human head Deity : Rudra, the storm god
- Indian zodiac: 6° 40' - 20° Mithuna ; Western zodiac: 2° 40' - 16° Cancer



Deity : Rudra, the lord of storms

Symbols : A human head, tear drop

Animal symbol: a female dog

Yatna shakti: power to making gains in life through efforts

Head

Ardra is ruled by Rudra, the fierce form of Lord Shiva who represents thunder. This is the sixth nakshatra of the zodiac, having a spread from 6°-40' to 20°-00' in Mithuna or Gemini and is ruled by the node Rahu. Ardra means wet or surcharged with water, that is fat. When the Sun enters Ardra the earth is said to be starting its menstrual course that is "Ambobachi" Ardra is called a tikshna Nakshatra with a gift from Brahma of "undefeatable power". Rudra is the lord of wild animals and storms. Hence knowledge and power becomes a double-edge sword used for destruction.

Arudra means wet or surcharged with water, that is fat. Because the earth is running her menstrual course there are teardrops falling one after another. From Rudra comes all suffering, persecutions and oppressions, anger, ferocity of countenance or hideousness of noise. Rudra is another name of Shiva, the "five-faced" [Panchaanana]. In knowledge, asceticism, renunciation, as also in enjoyment, he is the supreme consummation of all

desires. He is the blue-throated one, the wielder of the most tremendous powers, what could not be attempted, far less achieved by other Gods, when the churned Ocean at the time of 'Samudra Manthan' exhaled poison Siva achieved quite simply by holding the poison in his throat [turning it blue]. On one side he is the symbol of the most perfect placidity and serenity, on the other hand he is the symbol of all that is terrible. He holds the great serpent on his head and on his forehead crescent Moon with his sweet-soft light. He is at the same time the most peaceful and also the most terrible. And in all these are to be traced the intrinsic characteristics of Arudra. On the surface of it Arudra stands for suffering, hardness, cruelty, murder, prison, theft, adultery, etc. The root characteristic is oppression - in order to purify.

Those born in the Ardra star are soft, stable minded, strong, earning by sacrifice, afflicted by sickness, fear and angry. They are bereft of money and corns. Ardra born people can behave very coolly during the times of extreme hardship and plan their actions accordingly and they get employed in professions that are related with travel and foreign places.

One born under this nakshatra is thrifty, insincere , ungrateful and sinful and at times they will spend foolishly. They are flexible and open to change, and often make attempts to change their negative traits. Those born under this nakshatra will suffer from heart trouble, paralysis, and stress related ailments..

Ascendant in Ardra: Intelligent, brilliant mind, writing and communication skills, craft speech, good dexterity, ungrateful, deceitful.

The Moon in Ardra: Thirst for knowledge, curious mind, difficult marital karma, delays in marriage, great communicator, orator, ungrateful, mischievous, anti-social.

The moon in Ardra indicates a person with sadness and destructive impulses, but also who is skilled at creating new things out of destruction and renovating old things. They are cold, calculating, stubborn and controlling, with a violent temperament, but can also be strong, stable and sympathetic personalities

They are religiousness, of responsible positions, artistic, brave, prone to litigations, have laziness, is a leader and passionate

The Sun in Ardra: Social skills, politically minded, mental instability, fickle, critical, dishonest, cunning, fierce activity, restless mind.

Career interests: Writers, teachers, hospice work, social services, sales, public relations, politics, humanitarian projects, athletes, butchers, drug sellers, helping professions of alleviating pain and suffering to others,

.Health issues: Nervous system disorders, skin sensitivity, allergies, mental disorders, lung problems.

Shadowy side: Potential abuse of power, lusting after material attainments, causing torment and pain to others, critical and complaining attitude, haughty and ungrateful, hunting and animal killing.

- **Nakshatras-PUNARVASU(Return of the Light) THE STAR OF RENEWAL**
 - *Western star name:* Castor and Pollux (Beta Geminorum)
 - *Lord:* Guru (Jupiter)
 - *Symbol :* Bow and quiver *Deity :* Aditi, mother of the gods
 - *Indian zodiac:* 20° Mithuna - 3°20' Karka ; *Western zodiac* 16° - 29°20' Cancer



Deity: Aditi ;the Great Mother Goddess

Symbol: Bow and quiver of arrows.

Animal symbol:Female cat

Vasutva prapana shakti: power and ability to gain wealth or substance

Bow

Punarvasu is ruled by Aditi, the Great Mother Goddess. This is the seventh nakshatra of the zodiac, spanning from 20°-00' in Mithuna (Taurus) to 3°-20' in Karaka (Cancer). The word Punarvasu is derived from Puna+Vasu, which means return, renewal, restoration or repetition. Punarvasu Nakshatra brings about the return of energy and vitality. It causes our creative growths and inspirations to be renewed.

It denotes the ideas of abode, residence, back to home, sojourn, recurrence, commencement, to shine or grow bright again, to enter into life again, renewal of riches, etc.

The word Punarvasu is derived from Puna+Vasu, which means return, renewal, restoration or repetition. The 12 Adityas were born of Kasyapa in the womb of Aditi. The 12 Vasus are Indra. Vishnu, Vaga, Twasta, Barun, Aryama, Pusa, Mitra, Agni, Parjanyana, Vivaswan and Dinakar. The mother Aditi of whom the Gods are born is the repository of everything good—truth, generosity, magnanimity, purity, aristocracy, beauty and renown. It follows that this star is the cause for these virtues. To start afresh after having once broken off, to start a new life, to come back from a distant land—all these are signified by Punarvasu. It stands for freedom from restriction and limitation, and boundless space. The Gods, the children of Aditi, are basically and essentially are different from children of Diti, who are demons. The demons never had a taste of divine nectar and therefore miss the knowledge of fundamentals, fundamentals of creation and mystery. They were engrossed with or deeply emerged in enjoyment of the externals, the materialistic aspect of the universe. Gold and sex were the two immediate pursuits, which made them extroverts. The Gods, however, could rip into the deeper texture of things, they had tasted the divine nectar and, become partners in supreme divine bliss and Punarvasu represents all these.

Punah means repeat, again and again; Basanti means habitation. Punarbasati, therefore, means remaking or remodelling of dwellings, Punarbasati or Punarvasu are same in meaning. It denotes the ideas of abode, residence, back to home, sojourn, recurrence, commencement, to shine or grow bright again, to enter into life again, renewal of riches, etc.

A person born in this Nakshatra has numerous friends, is a practitioner of sacred texts and scriptures, possesses gems, jewels and ornaments etc. and they have the spirit to rise from

the ashes. These people have a good height and an oval face. They tend to be obese in their later age.

Females born in this nakshatra are calm but tend to get into arguments to exhibit their intelligence. This may give rise to disputes with other family members. She will be leading a comfortable life. She cannot enjoy good health.

Males born in this nakshatra can shine and get success in almost all the subjects except in partnership businesses or deals. He does not like to cause trouble to others, on the other hand he tries to help the needy..

Those born in this nakshatra are good natured, have trials in life, are cultured, helping nature, vanity minded, failure and success come often.

Ascendant in Punarvasu: Charitable, thoughtful, intelligent, poetic, passionate, thinker, writer, fun loving, freedom loving, moves a lot, several mates, needs a spiritual mate, acting skill, success in business.

The Moon in Punarvasu: Happy, friendly, easily concerned, good speech, self-controlled, religiously inclined, leads a simple life, trouble in marriage, writing skill, self-publishing, fickle nature, indecisive.

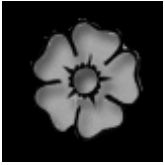
The moon on Purnarvasu indicates a person with strong inner resources and ability to bounce back from difficulties, and who is philosophical, religious, spiritual, likeable, charming and forgiving. They are idealistic, honest and truthful to the core and value family and the home.

The Snn in Punarvasu: Great intellectual prowess, gifts in the communication fields, emotionally overwhelmed, good social status.

Career interests: acting, drama, entertainment, politics, writers, publishers, spiritual teachers, mystics.

Health issues: Sensitive nervous system, pain, swelling in the ears, weak liver, jaundice, lung problems.

- **Nakshatras- PUSHYA (Nourishing) THE FLOURISHING STAR**
 - Western star name: γ , δ and θ Cancr (Delta Cancr)
 - Lord: Shani (Saturn)
 - Symbol : Cow's udder, lotus, arrow and circle Deity : Brihaspati, priest of the gods
 - Indian zodiac: 3°20' -16°40' Karka ; Western zodiac 29°20' Cancer - 12°40' Leo



Flower

Deity: Brihaspati, lord of sacred speech/ the priest to the Gods

Symbols: Flower, a circle, an arrow, the udder of a cow

Animal symbol: male sheep, ram

Bramavarchasa shakti: power and ability to create spiritual energy

Pushya is derived from Pushti which means nourishment. Pushya is ruled by Brihaspati, the God of Divine wisdom. This is the eighth nakshatra in the zodiac, spanning from 3°-20' to 16°-40' in Karaka. The word Pushya means to strengthen, to fortify. The word etymologically means "to nourish" and that again means to preserve, to protect, replenish, multiply and strengthen.

Vrhaspati is described as the great teacher of all creation from amoebae to the Gods and is the source of all knowledge and wisdom. The mystery of creation is no mystery to him. He is the eloquent preceptor, the wise minister, pontifex, head of all religious ceremonies. He takes pleasure in all worshipful ritual. And that is why the Pushya is composed of these virtues. It has been described as blossoming and flourishing. It is the mouth of Orion.

Symbol — Udder of a cow. Devataa — Brhaspati. Pushya is derived from Pushti which means nourishment. The nourishment may be related to either physical fitness or material wealth or knowledge. In Pushya the ideas of Brhaspati are linked up. Brhaspati stands for wisdom — the wisdom that nourishes the mind, flourishes it and makes it prosperous. Brhaspati is a preceptor, a minister, a Guru — guide and a Purohit (priest; Pura — internal, Antahpura; hita — benefit) a person who benefits the soul and mind. Brhaspati is also called Baacaspati (Baacas — speech; pati — lord) the lord of speech

Pushya Nakshatra increases our good karma and good efforts. The value of this Nakshatra for religious and spiritual practices is emphasized.

The person born under this Nakshatra has a healthy body, obeys his parents, religious, humble, fortunate and possesses wealth and vehicles etc. These people respect laws and believe that nobody should be above the law.

These people are likely to suffer from lack of hormones that help in body growth and digestion, skin troubles, cough and cold and asthma. Males born in this sign are likely to be tall but thin. Females born in this sign are short in stature with an oval face.

Ascendant in Pushya: Humanitarian and thoughtful nature, bold, eloquent in speech, religious, intuitive knowledge, independent, good status, musical gifts, creative nature.

Moon in Pushya: Learned, composed mind, virtuous, liked by all people, wealthy, political interest, problems with family of origin.

The moon in Pushya indicates a person who is religious, conventional, helping, selfless, caring, intelligent and spiritual. They are usually self-sufficient and wealthy, but give service to others and the under privileged. However, they can be arrogant and superior towards those who do not share their high ideals.

Sun in Pushya: Good speech, authority figure, wealthy, successful, thrifty, sensitive, artistic nature, creativity in arts, need for security.

Career interests: Politics, government positions, geologists, aquatic biologist, military, police, musicians, artists.

Health issues: skin problems, eczema, stomach, ulcers, nausea, breast cancer, tuberculosis, chest problems.

Shadowy side: Stubborn, selfish nature, arrogance, pride and jealousy, deflated by criticism, doubting their own worth due to others opinion,.

- **Nakshatras- ASHLESHA(The Embracer)THE CLINGING STAR**
 - *Western star name:* δ , ϵ , η , ρ , and σ Hydrae (Alpha Cancri)
 - *Lord:* Budh (Mercury)
 - *Symbol:* Serpent *Deity* : Sarpas or Nagas,, deified snakes
 - *Indian zodiac:* 16°40' - 30° Karka ; *Western zodiac* 12°40' - 26° Leo



Serpent

Deity: Naga, the Serpent King

Symbol: Coiled serpent

Animal symbol: Male cat

Visasleshana shakti: The serpent energy with divine wisdom; the power and capability to inflict with poisonous venom, to paralyze enemies with its hypnotic gaze.

Aslesha is ruled by the serpent God. This is the ninth nakshatra of the zodiac, spanning from 16°-40' to 30°-00' in Karaka house. It is the birth star of Ketu. The force of Aslesha can be understood by its name Naga. Aslesha Nakshatra can be helpful if we have enemies but it can serve to give a person an inimical temperament as well. It all depends upon how the energy of this Nakshatra is used

Aslesha's Symbol — Coiled snake. Devataa — Ahi (snake). The force of Aslesha can be understood by its name Naga. Naga and Ahi are same. In Naga, 'ga' stands for gati or gamana or go in English. 'a-ga' means that which has no go. 'Na-a-ga' or Naga means to say that it can go where one cannot go. Indeed, snakes possess such power. The creature can remain coiled in such small holes or cracks where it seems impossible for the creature to go. Mind (Candra is the symbolical expression of mind and the ruling Graha of Karkata) has similar capabilities. It has power to secretly travel or penetrate into a place where ordinarily it is impossible to go. Such power is depicted by the name Chandra-Ketu — another name of Siva — the lord of wisdom. Candra-Ketu is, therefore, represented by the symbol of Siva in yoga with Candra (as Candra or moon appears in Krshnaachaturdashii, XIV phase in the period of New Moon) on his forehead and a snake coiling round his neck. The symbolical idea of such Candra means to say that total extinction of mind is not possible, a part of the mind and the senses remain to function 'yoga' (union or communion) while the rest is under control or in Samadhi.

A person born in 'Ashlesha Nakshatra' is a born wanderer i.e. travels unnecessarily, wicked, causes anguish to others, spends his wealth for evil purposes, and is a sensualist. Their disease resistant capacity is limited. They tend to put on weight in the middle age.

They are actively associated with organisation or persons or services where some underhand dealings are undertaken. They also make successful politicians. These people can make some of the best statesmen, given a favorable combination of planets like Jupiter, Sun and Mars. They have excellent communication skills and many of them are good orators.

Females born in this nakshatra know how to win their opponents through tact. They are good for administrative works. Males born in this sign, are reluctant to come out with their views openly.

Ascendant in Ashlesha: Sensual, seductive nature, cruel, ungrateful, need to develop tact, needs time alone, service-oriented, many enemies, issues of deception and intrigue.

The Moon in Ashlesha: Leadership, political success, mystical nature, entertainer, astrological gifts, intuitive, writing and speaking gifts, poetic nature, learned, research and organizational skills, need to watch diet, insincere, ungrateful, sinful.

The moon in Ashlesha indicates a person is penetrating, intense, hypnotic, wise, profound and secretive. They are ambitious and full of conviction and are unable to take criticism or humiliation. They can also be crafty, devious, controlling and vengeful

Those born in the Nakshatra of Aslesh are moody, short tempered, have harsh speech, is wealthy, religious and slow in their deeds

The Sun in Ashlesha: Business oriented, greedy, stubborn nature, opinionated, mystic, intuitive, good communication skills, erratic career, unpredictable, deceptive, evasive.

Career interests: Politicians, lawyers, writers, teachers, astrologers, mystics, snake charmers, zoo keepers, prostitutes, pimps.

Health issues: Food poisoning, obesity, poor diet, venereal disease, arthritis, nervous disorders.

Shadowy side: Mental instability, worry, fear and melancholic mind. Issues with temper and anger. A good Nakshatra for separation, filing divorce and ending a business partnership. Cannot tolerate personal humiliation. A sensitive nervous system, psychic vulnerability and self-deception. Crafty, elusive and lie when it serves their need. Pain is inevitable and have difficulty in controlling diet. Have difficulty in facing life realistically.

- Nakshatras- MAGHA (The Great One) THE GLORIOUS ONE
 - Western star name: Regulus (Alpha Leonis)
 - Lord: Ketu (south lunar node)

- Symbol : Royal Throne
- Indian zodiac: 0° - 13°20' Simha
- Western zodiac 26° Leo - 9°20' Virgo



Deities: Pitris, representing ancestral pride & protectors of humanity

Symbol: palanquin

Animal symbol: Male rat

Tyage kshepani shakti: the power to leave the body and the capability to attain spiritual liberation.

Palanquin

Magha is ruled by the Ancestors. This is 10th nakshatra of the zodiac, ruled by the node Ketu and spanning from 00°-00' to 13°-20' in the sign Leo, ruled by Sun. Magha is derived from Maghaban. Magha is the causes of brightness and light. Magha stands for noble impulses and incentives, the gift of Magha must always be a noble one. It shows that we are coming to the end of a cycle.

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Magha has been described as glorious one. Anthroporphically it is the nose of Kalpurush. Maghaa is derived from Maghaban (cloud; Megha; Devataa — Indra). The cloud presents a grave and fearful look. It is the store-house of electricity, the great energy of fires, the terrible thunders are hidden in it. Its sudden lightning anger wherever falls there is seldom any protection against it. It roars and shakes the very bones. But it has in it the most lovable and nourishing properties of rains. It sheds rains freely for the benefit of the earth and everyone on the earth. It is a selfless gift — it does not want anything in return. So, Maghaa Stands for suva-karma — a good action particularly for selfless gift for the welfare of others.

Devataa Indra is the lord of human senses (Indriyas) the medium between self and the world beyond self. The energy or the fire of Maghaa by representation in a living form effects desire. Desire is the creative effort of mind and that desire is at the bottom of all other functions. It is Vaasanaa — the first impulse that is in the living substance or living soul.

A person born in this Nakshatra is strong-hearted, respects his father, is a learned man, intelligent and is a winner. Magha born will respect the elders and their experience. They are straight forward, do not like to harm others and expect that others should not harm them in any way.

These people are often failures if they undertake independent business, as reckless profit making is not in their blood. A person born in this Nakshatra will respect others and in turn expect respect from them.

Ascendant in Magha: Devoted to God and forefathers, has servants, receives praise, respect, susceptible to allurements of sex, deep-rooted dislike for certain people.

The Moon in Magha: Honoured and recognised by learned people, worship of gods and ancestors, involved in some mystical work, enterprising, enjoys life, charitable, physically strong, hot tempered.

The moon in Magha indicates a person who is noble, eminent, ambitious and generous, with leadership qualities, strong and traditional values and a drive for power and wealth. They are amiable and have a positive outlook on life. They are loyal and proud of their family and ancestors, but can also be elitist and arrogant

Males born in this nakshatra get a good, trustworthy wife. Females born in this nakshatra are religious minded and most devoted to their husbands and they will suffer from uterine problems. They have the capacity to command, are wealthy, devoted, social workers and have moral standard.

The sun in Magha: Leadership, authority positions, entertainer, musical, seeks attention, kingly, proud nature, adventurous spirit, love of travel, connected to a spiritual lineage.

Career interests: Politicians, lawyers, heads of corporations, actors, musicians, archaeologists, historians, hypertension, self-employed, managers.

Health issues: heart problems, stomach, ulcers, skin problems around mouth.

Shadowy side: Arrogance, racial superiority, prejudice and identification with class status. As they are attached to material prosperity, they can win the kingdom but lose their souls. Chronic discontent on their failure to attain their lofty ideals of success. Failure to hit the mark set up for their standards of perfection. Inclined to cruel and fierce activities. Problems faced due to sexual allurements Both Bill Clinton and Michael Jackson have their Sun in Magha).

- **Nakshatras- PURVAPHALGUNI (Former Reddish One) STAR OF FORTUNE**
 - **Western star name:** δ and θ Leonis (Delta Leonis)
 - **Lord:** Shukra (Venus)
 - **Symbol :** Front legs of bed, hammock, fig tree Deity : Bhaga, god of marital bliss and prosperity
 - **Indian zodiac:** 13°20' - 26°40' Simha ; **Western zodiac** 9°20' - 22°40' Virgo



Front legs of
bed

Deities: Bhaga, the God of Good Fortune, Shiva Lingam
Symbols: Two front legs of a bed; swinging hammock; couch
Animal symbol: Female rat
Prajanana Shakti: the power of creative procreation.

Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. This is the 11th nakshatra of the zodiac, ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Porvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation

Devataa Bhaga — the dispenser of pains and pleasure is Bhaagya. It bestows good fortune, welfare. Fulfilment of consequences, attainment of rewards, rejection of evil, correction, cleansing, reformation, etc.

It is also symbolised by a symbol of Sivalingam — the organ of creation to indicate sexual passion, love affection amorous pleasures and at the same time it means control or procreations at the very root of it and thus to enjoy the world without being a slave of passions and pleasures.

Purvaphalguni is the symbol of good fortune and luck. It is the birth star of Vrhaspati. A person born in this Nakshatra is very brave, fosters many people, clever but cunning, lusty and rough. They will have a long face and are generally handsome. They do not like underhand dealings and given a chance, would like to prevent others from indulging in those activities. Their independent nature often makes them difficult to enjoy the confidence of their superiors.

These people eat a lot and tend to suffer from headache, sinus or high blood pressure. A person born in this Nakshatra tends to be scrupulously honest and cannot stand back quietly and watch any illegal activity.

The Ascendant in Purva Phalguni: Gifts in music, dance, drama, attractive, sensual nature, charismatic, creative intelligence, learned, good healthvital nature, leadership, government positions.

The Moon in Purva Phalguni: Creative intelligence, love of drama, leadership skills, self-employed, love of travel, a wanderer, sweet speech, generosity, beauty, mystical nature, teaching skill.

The moon in Purva Phalguni indicates someone who is carefree, happy-go-lucky, attractive, sensual, affectionate, sociable, kind, generous and loyal. They are good communicators and influencers of others. They are artistic and relaxed in their approach, but can also be lazy and vain. They need to be in relationships and family life is important to them.

The sun in Purva Phalguni: Gifted in the performing arts, vanity, sense of humour, playfulness, regal quality, self-confidence, recognition through connection with women, a showman, gifts in teaching and sales, athletic nature..

Career interests: Actors, musicians, models, business managers, retail sales, radio, television, photography, cosmetics, jewelry, wedding planners, government service, politicians, teachers, professors, sex and marital therapists.

Health issues: skin problems, lips, addiction issues, heart trouble, blood circulation, venereal disease, accidents with fire.

Shadowy side: Vanity, narcissism and indulgence. Craving for stimulation and sexual excitements, resulting in a promiscuous nature with an addictive personality. Madonna has both her Ascendant and Moon in this lunar mansion.

• **Nakshatras- UTTRAPHALGUNI (Latter Reddish One) THE STAR OF PATRONAGE**

- Western star name: Denebola (Beta Leonis)
- Lord: Surya (Sun)
- Symbol: Four legs of bed, hammock
- Indian zodiac: 26°40' Simha- 10° Kanya
- Western zodiac 22°40' Virgo - 6° Libra



Deity: Aryaman, God of Patronage, Son of Aditi – Aryaman governs marriage contracts and protects family inheritance

Symbol: Back legs of a bed

Animal symbol: Bull

Chyani Shakti:Power of attaining prosperity through marriage or union

Back Legs of a bed

This is the 12th nakshatra of the zodiac ruled by Sun. This nakshatra spans from 26°-40' in Leo to 10°-00' in Kanya. The lords are Ravi and Budha, symbol is a bed. Uttaraphalguni indicates both the need for union and for organizing the resources gained through it.

Aryamaa. Aryaman means devotee of Surya. Aryaman refers to a person who is approached for any help; a patron. In a sense a husband is an Aryaman to his Wife; the financier is an Aryaman to a merchant who seeks finance; a physician is an Aryaman to a patient.

A person born in this Nakshatra is charitable, kind hearted, possesses patience, and achieves fame. They are straight forward and do not like to be taken for granted by others.

Those born under this nakshatra have a strong physique, good eyesight and are generally very ambitious. The efforts undertaken by these people have a certain aura of royal authority around them. They will enjoy a satisfactory married life and they are happy with their family.

Uttarphalguni particularly has special reference to patronage, favour, granting reliefs, person approached for monetary help or relief in sickness. A person born in this Nakshatra will especially be successful in careers that are associated with new beginnings like construction industry, hospitality industry, event planning, publicity management, etc.

Ascendant in Uttara Phalguni: Attractive, wealthy, several mates, generous, proud, sensual nature, beautiful, intelligent, talent in business, skilled with hands, humanitarian, mystical powers, intuitive.

Moon in Uttara Phalguni: Well-liked, successful, stable, respected much comfort and luxury, good intelligence, inventive mind, happy, friendly nature, tactful, independent, clean-hearted.

The moon in Uttar Phalguni indicates a person who is helpful, kind, friendly, caring, sincere and courageous. They are stable, fixed and focused in their approach to life.

They need relationships and family unity, and love humanity in general. However, they can also be dependent in relationships, stubborn and controlling.

The Sun in Uttara Phalguni: Humanitarian concern, leadership, fond of reading and writing, fond of, strong pride, arrogance successful retirement, love of the creative art.

Career interests: Social worker, philanthropists, writers, actors, media personalities, healing arts, state health employees, astrologers, astronomers, mathematicians, business minded people, sales.

Health issues: Lips and mouth, sexual organs, hands and arms, skin sensitivities, digestive troubles.

Shadowy side; Deep sense of loneliness is experienced if they are not involved in any meaningful relationship. Issues of co-dependency and over-giving, resentment and ingratitude. Danger in indulging in black magic and tantra.

- **Nakshatras- HASTA (The Hand) THE CLUTCHING HAND**
 - Western star name: α , β , γ , δ and ϵ Corvi (Delta Corvi)
 - Lord: Chandra (Moon)
 - Symbol: Hand or fist Deity : Saviti or Surya, the Sun god
 - Indian zodiac: 10° - 23°20' Kanya ; Western zodiac 6° - 19°20' Libra



Deity; Savitar, the Sun God

Symbol: The palm of the hand

Animal symbol: Female Buffalo

Hasta sthaniya agama shakti: ability to manifest what we are seeking and to place it in our hands.

Hand

Hasta is ruled by Savitar, the creative form of the Sun God. This is the 13th nakshatra of the zodiac, ruled by Moon. Hasta spans from 10°-0' to 23°-20' in Kanya. The symbol is a closed hand or fist. Hasta gives the ability to achieve our goals in a complete and immediate manner. A person born in this Nakshatra is famous, is religious minded, respects Brahmins and learned people and possesses wealth. They are tall and thin in physical appearance.

Anthropomorphically it is the hand of Kalapurush.

The idea of Kanya Rasi is purity in thought and action. Hastaa denotes particular power; power to rule or control others. Devata Ravi is the Creator or the Curer. Hasta has ideas of

creation and a healing power. Devata Ravi is known by 12 names — (1) Aruna; (2) Aaditya; (3) Tapan; (4) Dibaakara; (5) Bhaaskara; (6) Vaanu; (7) Maartanda; (8) Mihira; (9) Bivaakara; (10) Surya; (11) Sahasraamsu; (12) Ravi. The ideas of Ravi known by its 12 names are tinged in the ideas of Hosts. It has power to remove the darkness of ignorance.

The symbol of close fist hand refers to a person with some definite purposes or promise to bring someone or something within his control. In adverse condition it refers to act of stealing or pickpocketing and the like

They know how to win over the other party, hence these people can be good diplomats or are suitable for any profession. They do not have the formal education, but they can carry out the responsibilities assigned to them through their all round knowledge and efforts.

A person born in this Nakshatra is a very creative person and work very well with their hands. Those who born under this nakshatra are good at organising and managing things. They also excel at jobs, which involve a lot of travelling.

Ascendant in Hasta: Likeable, sociable, entertaining, attractive, sensitive, artistic, respected, eloquent in speech, fond of travel, thievish nature, serves in public, humanitarian.

The Moon in Hasta: Creative, industrious in work, practical, sweet smile, attractive, wealth late in life, makes quick friendship, remains unattached, inclined towards intoxication, cunning, many ups and downs in life, moody nature.

The moon in Hasta indicates a person who is skillful with their hands, good at craftsmanship and the arts, healers and massagers. They are clever, witty, entertaining and humorous, and are good speakers and communicators. Their early life may be subject to hardship and restraints and they like routine and security. They can also be grasping and possessive.

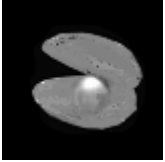
The Sun in Hasta: Love of knowledge and writing, skilled with hands, attention to details, excellent memory and analytical ability, interest in astrology and the occult, gifts in music, dance and drama.

Career interests: Painters, artists, craftsmen, scholars, teachers, writers, sales, communication, public relations, hospitals and volunteer work, healers, travel industry, conference planners, astrologers, palm readers.

Health issues: Sensitive nervous system, bowels, colon problems, dysentery, colds and allergies, skin irritations, hands.

Shadowy side: Hardships, impediments and restraints early in life, health issues due to sensitive nature and Virgo is a vulnerable sign to health issues. A critical and impatient nature results in stress problems, a merciless and thievish mind.

- **Nakshatras- CHITRA (Bright One) THE STAR OF WONDER & OPPORTUNITY**
 - Western star name: Spica (Alpha Virginis)
 - Lord: Mangala (Mars)
 - Symbol: Bright jewel or pearl Deity : Tvashtar or Vishvakarma, the celestial architect
 - Indian zodiac: 23°20' Kanya - 6°40' Tula ; Western zodiac 19°20' Libra - 2°40' Scorpio



Pearl

Deity: Tvashtar or Viswakarma, the Celestial Architect of the Universe

Symbol: Pearl or Bright Jewel

Animal symbol: Female Tiger

Punya cayani shakti: ability to accumulate merit in this life.

Chitra is ruled by Tvashtar, the Cosmic craftsman. This is the "star of opportunity". Chitra reflects the world of maya and delusions, which they are to overcome. This is the 14th nakshatra of the zodiac, ruled by the fiery planet Mars. It spans from 26°-40' in Kanya to 6°-40' in Tula. The symbol is the gem on the serpent's crest. It is anthropomorphically the forehead of Kalapurush.

In ancient time the star was known as the 'Star of Prosperity'. Chitra allows us to gain the fruit of our good karma that comes through righteousness. It has a highly spiritual energy and effect.

Chitra's Devata Viswakarma (Creator of the Universe also known by Prajapati — lord of the creatures) is the supreme creator or producer. A small portion of the Nakshatra is in Kanyaa (a sign of intellect) and the rest is in Tula (a sign of beauty and trade). In Kanya, in relation to a person it gives the idea of one having knowledge or intellect in various subjects or a tactful person or an efficient surgeon. But in Tula, it gives an idea of an artist — in painting or in screen or an efficient perfumer. Kanyaa being an earthy sign the idea may denote one who is capable of good planning, an engineer. Viswakarma has special qualities of arranging things in order, things that are ready-made, fashioned either in the making of garments or in an engineering factory and thus it connotes the idea of collecting, gathering, piling up of various materials presenting beautiful appearance. It is conspicuous, excellent or distinguished.

In mythology Viswakarma does building, architecture, aeroplanes, firearms, bridges, sculptor works etc., for the satisfaction of Tvastaa (or Tusti — satisfaction). Born of the sister of Brhaspati he gave his daughter (merit) Samga (correct knowledge) in marriage with Surya (the supreme creator). Samga could not endure the forceful look of Surya so Viswakarma cut a portion of Surya and made Sudarsana Chakra for Vishnu, Trisul for Siva and Vallam for Kuvera, that is to say, all the things that are necessary for sustenance, wisdom and things to protect industries for money.

A person born in this Nakshatra defeats his enemies gallantly, is an expert in politics and has extraordinary intelligence. They enjoy good health and always appear much younger than their actual age. If a Chitra born native has a powerful Neptune in his/her chart, the person will have dreams that can foretell the future.

Ascendat in Chitra:Strong ego, engaged n variety of pursuits, wealthy, lives away from birth place, wears colourful clothes, jewelry, expressive nature, graceful, desire for spiritual liberation, honest.

The Moon in Chitra:Beautiful body, attractive eyes, artistic, strong sexual apetite, great lovers, recognized even in large crowd, trouble with father, benefits through mother, good astrologers, intuitive, prophetic.

The moon in Chitra indicates someone with good opportunities in life, with charisma, charm, and glamor. They love bright colors, jewellery and beautiful things and are artistic. They are also spiritual and have great insight, and are good conversationalists and organizers. Many of them will pursue higher education and will retain a lifelong thirst for knowledge.

The Sun in Chitra:Warrior nature, militant, cunning, harsh at times, interest in art, photography, music, strong need for recognition.

Career interests: Interior design, architects, jewelers, lawyers, judges, priests, religious people, learned in Vedas, publications, radio, TV, film, armed forces, police, detective, research, teaching and intellectual pursuits, the visual arts, interior decoration, designing, landscaping etc

Health issues: ulcers, stomach, ailments like kidney and bladder troubles, psychiatric and brain disorders, sunstroke, forehead, skin allergies, wounds from insects, etc. Women should be careful about uterine problems.

Shadowy side: Srong sexual desires, if not harnessed, can make him develop a passionate and seductive persona. A smug, arrogant and self-indulgent nature can also develop. Tendency to give a reply on any matter without forethought and try to rectify one's utterances when it is too late. Chitra also reflects the world of maya and delusory appearances, connected with the work of magicians and other masters of illusion. The word EGO stands for "Edging God Out" and ego and self-centredness could brng in a lot of problems to the natives of this asterism if not checked or curbed.

- **Nakshatras- SWATI (Sword or Independence)SELF GOING STAR**
 - Western star name: Arcturus (Alpha Bootis)
 - Lord: Rahu (north lunar node)
 - Symbol: Shoot of plant, coral Deity : Vayu, the Wind god
 - Indian zodiac: 6°40' - 20° Tula ; Western zodiac 2°40' - 16° Scorpio



Deities:Vayu, the god of wind, Saraswati
Symbol: Coral
Animal symbol:Male buffalo
Pradhvamsa shakti:the power to scatter like the wind

sprout blowing
in the wind

Swati is ruled by Vayu, the God of the Wind. This is the fifteenth nakshatra of the zodiac, having all its four quarters in Tula, spanning from 6°-40' to 20°-00'. This Nakshatra is concerned with air, wind, breeze or knowledge of Akaash since Akaash is the abode of air. Swati Nakshatra can be destructive unless we learn how to use it to remove negativity.

This Nakshatra is, therefore, concerned with air, wind, breeze or knowledge of Akaasa (space) since Akaasa is the abode of air. Literally, Pawana (pu + anena) means that which purifies or Vaaiyu (air). Vaaiyu comes from the root word vaa which means 'to move'. It is itself one but in each body it manifests itself in ten different ways under ten different names of which the five chiefs are — Praana, Apaana, Samaana, Vyaana, Udaana.

Praana is taken as the 'life principle' and the breathing is the manifestation of life. Praana Vaaiyu, is commonly the inhaling breath, and the Apaana is the exhaling breath. The function of Samana Vaaiyu is to select, break up and assimilate food or reject it. Vyaana functions distribution of what has been assimilated by Samaana. Udaana Vaaiyu concerns in voice function, singing, talking, etc. utilising the air inhaled by the Praana.

Pawan and Teja or Vaaiyu and Agni are inseparable twins and are responsible for all creations. They function together. So, it has a great affinity for the Sun. It has in it the powers and tenacity of wind and attribute of purifying. The idea of the symbol of winnowing the paddy denotes purifying the paddy is same. It is related to a physician, it speaks for specialisation in the treatment of wind or in case of diseases in a human body, it is 'gas'.

A person born in this Nakshatra is endowed with tremendous beauty, flirts with many women, is jolly and receives wealth from the king. Females born in this sign and nakshatra walk as if they are thinking deep before taking every step and trying to balance their body before taking any further action. They do not like to do any injustice to others neither do they like any injustice being done to them. Swati people have an ability to "bend with the wind" in order to survive the forces of change which they may encounter.

A person born under this star is good at buying and selling, his wealth and property come and go quite easily. They are broad-minded and attract people from diverse backgrounds.

Many of those born under this nakshatra will be involved in religious or social work. Swati's primary motivation is artha or material prosperity. Rahu, the ruling planet, can create a strong desire for financial success and lust for life. They are cultured, learned, famous, submissive to ladies, passionate and wealthy.

Ascendant in Swati: Kind, happy, humourous, religious, dresses simply, interest in psychology, medicine, political nature, lives away from birth place.

Moon in Swati: Righteous, compassionate, truthful, famous, clever speech, generous nature, adamant hot-tempered, independent, traveler, advancement after 30, humanitarian concern, charitable.

The moon in Swaati indicates someone who is musical, artistic, creative, intuitive and psychic. They have good business and financial skills and are good communicators. They are good learners, knowledgeable, curious and flexible in their approach. They can be

vulnerable but are good survivors. However, they can also be changeable, restless and fickle.

The Sun in Swati:Self-employed, business skills, logical, good social statud, authority figure, troubles with government, fall from grace, always looking for future success, difficulties with father.

Career interests: Business skills, sales, yoga teachers, priests, legal profession, judges, transportation, travel industry, stock brokers, traders in medicines, drug and alcohol, chemicals, precious metals and travel industry, involved in religious organisations and politics.

Health issues: Hernia, Eczema, skin problems, urinary, bladder, kidneys, flatulence, intestinal problems, pain in the joints, heart trouble, abdominal problems etc.

Shadowy Side:Self-centredness with the objective of personal gains, focus too much on social work may create friction within the family,

- **Nakshatras- VISHAKA (Fork Shaped) THE STAR OF PURPOSE**

- Western star name: α , β , γ and ι Librae (Beta Librae)
- Lord: Guru (Jupiter)
- Symbol : Triumphal arch, potter's wheel
- Indian zodiac: 20° Tula - 3°20' Vrishchika
- Western zodiac 16° - 29°20' Scorpio



Deities : Indira, chief of the gods; Agni, god of Fire

Symbol: Archway, Potter's wheel

Animal symbol: Male Tiger

Vyapani shakti: to achieve many and various fruitsw in life

Triumph Arch

Vishakha is ruled by Indra and Agni, who represents the powers of heat and lightning in the atmosphere.This is the "Star of Purpose". This is the 16th nakshatra of the zodiac, spanning from 20°-00' in Tula to 3°-20' in Vrishchika. Another name of this star is Radha, a compliment to Anuradha, the birth star of the Sun. It has the Symbol of a leaf-decked triumphal gate.

Vishakha does not give immediate results but perhaps greater long term gains. Indra and Agni here are related to agriculture showing the ripening effect of heat, rain and seasonal changes.

Visaakhaa or Raadhaa connotes the idea of Anuradha or act of worshipping. It has in it the idea of a worshipper or actions in which the sole purpose is the accomplishment of the end in view. It leads to a state where achievement of purpose is the sole motive. Not unnaturally, therefore, such efforts may not be free from scruples or good principles. Obviously, it does not make intimate friendship with others, on the contrary it leads one to his self-interest. In mythology, it is said that it is born of Ravi and attaches particular force of Ravi.

A person born in this Nakshatra is religious minded having inclination towards performing rites and rituals etc., is of unstable nature and unfriendly. Vishakha born have a well-proportioned body, but they tend to be obese and put on weight with the passing of age. Vishakha people can be envious or covetous of the success of others. They may lack a strong social network of friends and feel isolated and alone against the world. Bitterness and resentment may result.

Those born under this nakshatra are likely to have a very happy marital life and will make good marriage partners. A man born under this star works at various things but hardly concentrates on any one of them. They are an excellent communicator, and they write and speak well.

Females born in this nakshatra are beautiful and religious in nature. They need to have a well balanced diet and should exercise regularly to keep them fit. They will have a sweet tongue and quiet diplomatic in their choice of words. They are dreamers, liking astrology, administrators, brave, strong and of charitable nature.

Ascendant n Vishaka: Aggressive, impatient, easily angered, wise, devoted to forms of worship, wealthy, politically inclined, astrological knowledge, mystical.

The Moon in Vishaka: Intelligence of the highest order, speaks convincingly, writer, bright appearance, attracts a crowd, leadership, lively away from family, treats all religions as one, truthful, politically inclined, humanitarian.

The moon in Vishakha indicates a person who is purposeful, goal oriented, ambitious, competitive, opinionated, forceful and determined. They are persistent and patient, but quick witted and intelligent. They are pleasant and popular and are good communicators, but they can also be abrasive. They usually only achieve success later in life and can be jealous and envious of others

The Sun in Vishaka: Self-centred nature, ambitious, introvert, secretive nature, troubles with authority figures, research-oriented, scientific, restlessness and problems with alcohol.

Career interests: Researchers, scientists, Military leaders, Writers, public speakers, Politicians, lawyers.

Health issues: Those born under this nakshatra could suffer from ailments like paralysis, kidney and bladder trouble, hormone deficiencies, problems related to the Breasts, Arms, Reproductive organs and the Stomach.

Shadowy side: Aggressive, dictatorial, losing the wary by pushing their agendas too strongly, quarrelsome personality, issues with suppressed anger and frustration, putting fingers on many pies, envious and covetous of others' success, uncontrollable sexual appetite, betrayl and disappointment in marriage, infidelity.

• **Nakshatras - ANURADHA (Disciple of Divine Spark) CALLING TO ACTION**

- *Western star name:* β , δ and π Scorpii (Delta Scorpi)
- *Lord:* Shani (Saturn)
- *Symbol :* Triumphal archway, lotus
- *Indian zodiac:* 3°20' - 16°40' Vrishchika
- *Western zodiac* 29°20' Scorpio - 12°40' Sagittarius



Deity : Mitra, one of Adityas of friendship and partnership
Symbol: Lotus, Archway
Animal symbol: Female deer or hare
Radhana shakti: The power of worship.

Lotus

The Nakshatra Anuradha is ruled by Mitra, the Divine Friend. This is the 17th nakshatra of the zodiac, spanning from 3°-20' to 16°-40' in the sign of Vrishchika. Anuradha Nakshatra gives balance in relationship, both honoring others and seeking ourselves to be honorable. A person born in this Nakshatra possesses lustre and splendour, achieves fame, is enthusiastic, a destroyer of his enemies, an expert in many forms of arts and a sensualist.

Anuraadhaa and Raadhaa (Visaakhaa) are complementary to each other in ideas. Anuraadhaa forms a pair with Visaakhaa. The leading ideas in it are same as in Visaakhaa. In particular, in affection, friendship it is more expressive than Visaakhaa. Visaakhaa leads to a purpose tainted with selfishness but in Anuraadhaa the actions are without such selfishness.

Mitra means friendship. Mitra and Varuna are members of the group of the Aaditya, sons of (the goddess) Aditi. The names of the members are variable. The chief is Varuna and those most often mentioned after him are Mitra and Aryaman. Only one characteristic distinctive of him is that he holds men in their engagements, urging them to associate together. 'Mi' means 'to exchange'. He is thus the counterpart benevolent, judicial and sacerdotal of the majestic and terrible sovereign which Varuna represents.

People born in this nakshatra also show some very peculiar characteristics. Those born under this star have to face several obstacles in their life, and hence they have a somewhat defeated look on their face. They can reside in foreign lands and achieve success away from their homeland. Anuradha people usually possess good health and vitality. Called the "star of success," Anuradha natives can demonstrate organizational skills and call others to activity.

Anuradha born, are not on good terms with their parents and other close relations. Some of them may be creative, especially in the performing arts. Many of them will shine in social and political fields. Those born under this nakshatra could suffer from minor bodily ailments like asthma, breathing trouble, cough and cold and dental problems. They need to watch their dietary habits due to an inability to bear hunger or thirst. They have a strong appetite for life in general.

They are learned, have deep devotion, softness, musical talents, royal position, quickness.

Ascendant in Anuradha: Attractive, passionate, a wanderer, psychic, devoted to spiritual pursuits, secretive nature, moody, need to watch diet, promiscuous, fond of family life, groups, organisations.

The Moon in Anuradha: Wise, trustful, kind-hearted, charismatic, hard working, brave, wealthy, handles difficult situations, problems with maternal relationships, coome what may, they march forward.

The moon in Anuradha indicates someone who has balanced friendships and relationships and is co-operative, loving, popular, and successful. They are good leaders and organisers and are focused on their goals, but they are also good at sharing. They are sensual, and love variety and travel. They are faithful and devoted to those they love, but they can also be jealous and angry.

Sun in Anuradha: Leadership ability, interest in politics, important group affiliations, successful, wealthy, respected, responsible, athletic, physical strength, determined, gifts in the fine arts, creative.

Career interests: Business management, Travel industry, Event Managers, Dentists, Plumbers, Criminal lawyers, Actors, musicians, Mining engineers,etc.

Health issues: Troubles related to the Stomach, bowels, Constipation, piles, Irregular menstruation, tender womb, Sore throat, colds, Breast problems

Shadowy side: Issues due to jealousy and desire to control others, desire to change places, abuse of occult powers for selfish ends, low frsustratin tolerance (Saddam Hussein's Moon conject Mars and Rahu in this asterism), melancholic nature and inability to bear hunger.

- **Nakshatras- JYESTHA (The Eldest)THE CHIEF STAR**
 - Western star name: α , σ , and τ Scorpii (Alpha Scorpi)
 - Lord: Budh (Mercury)
 - Symbol : circular amulet, umbrella, earring Deity : Indri, chief of the gods
 - Indian zodiac: $16^{\circ}40'$ - 30° Vrishchika
 - Western zodiac $12^{\circ}40'$ - 26° Sagittarius



Deity: Indra, the King of the Gods
Symbols: Ear rings, Umbrella
Animal symbol: Male Deer or Hare
Arohona Shakti:Power to rise, conquer and gain courage in a battle.

Umbrella

This is the 18th nakshatra of the zodiac, spanning form $16^{\circ}-20'$ to $30^{\circ}-00'$ in the sign of Vrishchika. Jyeshtha means the eldest one, the senior most, the chief one, more excellent than, preferred one or someone or something supreme glorious. The person born under this star is full of lustre and splendour, achieves fame and greatness, is rich, brave, a hero and an excellent conversationalist.

The chief deity is Indra, the King of the Gods and protector of heroes. He is the divine warrior and "dragon slayer." He rides the mighty elephant, carries the thunderbolt and demonstrates the power of truth. Indra is known for his daring nature, courage, power, and glory. Jyeshtha allows us to reach the summit of our personal powers but it requires great courage and effort. People born in this nakshatra possess a mix of the qualities of Mercury and Mars.

Anthropomorphically Middle Finger and Neck of Kalapurush. Jyeshtha means the eldest one, the senior roost, the chief one, more excellent than, preferred one or someone or something supreme glorious.

In mythology there are many stories about Indra and his drink Soma. Indra is personified. His companion is Maatru and has formed relations with Asvins. He has unlimited power, and he is governed by himself and exists from time immemorial. He is termed Satakratu, — possessing a hundred powers. It is easy to understand the allegories if Indra is substituted for Indriyas (senses) and Soma for mind. However, when affected badly it gives dire indigence and poverty.

Jyeshtha born have excellent physical stamina and a good physical appearance. The qualities make them appear like a very proud person, but the facts are actually different.

The people born under this star are not very clear about the profession they want to pursue for life, and hence keep on changing jobs or the lines of business often. They are an expert at working with their hands and at fashioning metals. They can be involved in religious practices while simultaneously entrenched in materialistic pursuits. The primary motivation of Jyeshtha is artha or material prosperity. They are artistic, lover of ornaments, costly dresses, dreamers, brave, agriculturists, philosophical and well-talented.

Ascendant in Jyeshtha: Honoured, intent on their dharma, writing skill, smooth and respected, loose moral and much passion, many friends, well-liked, love of children, charitable.

The Moon in Jyeshtha: Virtuous, irritable at times, musical gifts, obstinate nature, good stamina, many job changes, trouble early in life, tormented.

The moon in Jyeshtha indicates a person with a sense of seniority and superiority, who is protective, responsible and a leader of their family. They are wise, profound, psychic, maybe with occult powers, and are courageous and inventive. They may experience poverty and hardship in life and can be reclusive and secretive.

The Sun in Jyeshtha: Attains fame but desires seclusion, ambitious nature, hard working, high social status, good executive ability, family obligations and responsibilities, imaginative and innovative mind.

Career Interests: Self-employed, management leaders, Military leaders, Musicians, dancers, Police detectives, engineers, Intellectuals, philosophers.

Health issues: Ailments like pain in the joints, cough and cold, sleeplessness, genital organs, ovaries, muscular problems, neck pain, ear aches, stomach problems.

Shadowy side: If afflicted, causes poverty and fall from grace. They have few friends and desire seclusion. Secretive and hypocritical nature, conflicts of one's self-respect and image, arrogance, pride and egotism.

• **Nakshatras- MOOLA (The Root) THE ORIGINAL OR FOUNDATION OR ROOT STAR**

- Western star name: ε, ζ, η, θ, ι, κ, λ, υ, μ and ν Scorpii (Lamda Scorpi)
- Lord: Ketu (south lunar node)
- Symbol : Bunch of roots tied together, elephant goad Indian zodiac: 0° - 13°20' Dhanus ; Western zodiac 26° Sagittarius - 9°20' Capricorn



Deity : Nirriti, goddess of dissolution and destruction

Symbol: Tied bunch of roots, tail of a lion

Animal symbol: Male dog

Barhana shakti: the power to ruin, destroy and break things apart.

Crouching Lion

Moola is ruled by Nirriti, the Goddess of destruction. This is the 19th nakshatra of the zodiac, spanning from 00°-00' to 13°-20' in the sign of Dhanus. The meaning of the word, Moola means the root. The Symbol is a bunch of roots tied together. Moola signifies roots, that is to say, everything of basic nature, its motion is finite and limited. Moola connotes the ideas of foundation, commencement, from the very bottom, the chief or principal city or the capital.

Mula connotes the ideas of foundation, commencement, from the very bottom, the chief or principal city or the capital. The Indian vegetable Muulaa (raddish) has characteristics similar to Muulaa Nakshatra. Muulaa does not grow on the surface of the soil but penetrates into the soil deeper. So, Muulaa is opposed to the idea of worldly prosperity. Rather, the ideas are penetration into the root cause in science, philosophy or in any other knowledge. It leads to the ideas of being rooted, or the bottom of anything.

The symbol 'tied bunch of root' denotes binding, bondage or restraint. It denotes a pledged property or a temporary owner (as opposed to rightful owner) or an original territory. Devata 'Nirriti' (the root one) has ideas opposed to fortune or one whose property has gone away. From worldly perspective, Muulaa does not indicate fortune or luck. Lending and borrowing during Muulaa is forbidden for it is not helpful for early and easy repayment.

Moola does not indicate fortune or luck. The people born on this nakshatra will be financially successful and lead a materially comfortable life. The ruler of this lunar mansion is Ketu, the South Node of the Moon. The Mula individual may possess a deep philosophical nature and an inquisitive mind that enjoys exploring the roots of any subject.

The people born on this nakshatra gain the wisdom and knowledge through their hard work. They cause destruction to their families. They are peace-loving personalities, but will not hesitate to fight for what rightfully belongs to them.

Moola born people have multiple skills and hence, change of professions is a regular feature for these people and they spend their money recklessly. These people do not enjoy good equation with their parents. They are ambitious, learned, wavering, writers, proud, talkative, travellers and very helpful.

Ascendant in Mula: Ambitious and independent, learned and philosophical, skilled, clever, suspicious, marital turmoil, issues with anger, health complaints.

The Moon in Mula : Proud, attractive, fixed mind, gives piritual advice, peace loving, good oratory skills, success in foreign lands, wealthy, luxurious habitssoft disposition, charitable disposition.

The moon in Mula indicates a person who has a passionate desire to get to the truth and is good at investigation and research. They are direct, ardent and truthful and are shrewd and ambitious, but they can feel trapped and bound by circumstances and so feel resentment and a sense of betrayal. They can also suffer extreme reversals of fortune that may involve pain and cruelty

The Sun in Mula: Fame, success, wealth, powerful, strong, dictatorial nature, psychic, mysticl interests, athletic ability, courage, humanitarian concern, spiritual leadership.

Career interests: Public speakers, Writers, Philosophers, spiritual teachers, Lawyers, politicians, Doctors, pharmacists, Business and sales.

Health issues:Hip and thigh problems, sciatic nerve problems, Obesity, liver issues Mental vacillation, etc.

Shadowy side:Infliction of pain to attain God-realization, indulging in black magic, casting spells, exorcism, punishment and even murder.

- **Nakshatras- PURVA ASHADA (Early Victory or The Undefeated)THE INVINCIBLE STAR**
 - Western star name: δ and ϵ Sagittarii (Delta Sagittari)
 - Lord: Shukra (Venus)
 - Symbol: Elephant tusk, fan, winnowing basket Indian zodiac: 13°20' - 26°40' Dhanus
 - Western zodiac 9°20' - 22°40' Capricorn



Deities : Apah the god of water, Varuna the god of rains
Symbols: Fan, Winnowing Basket
Animal symbols: Male Monkey
Varchograhana shakti: the power of invigorating.

Hand Fan

Poorva Ashadha is ruled by the Waters. Poorva Ashadha provides us additional energy for our efforts. It is also known as the "Invincible Star". This nakshatra is associated with declarations of war. This nakshatra spans from 13°-20' to 26°-40' in the sign Dhanus, the sign ruled by the lord of wisdom. It has the symbol of hand fan. People born in Poorvashadha are intelligent and convincing.

Purva Ashadha means the undefeated or unsubdued and is called the invincible star. Its natives are very proud people with the ability to influence and empathize with the masses. Purva Ashadha usually brings fame, wealth, fertility and much wisdom.

According to some, the deity of 'Poorvasarha' is 'Daksha' the son of Prajapati. He was the father of 'Sati', he was the most powerful among Gods but having incurred the displeasure of 'Shiva' he was beheaded and had a goat's head in place of his own. From this it is possible to ascribe attributes like truth desire and other qualities of Puru, Kuru, Pururaba and others to this star.

The Invincible One. Symbol — Winnowing basket or a fan. Devata — Toya. Puurvaashaadhaa and Uttaraashaadhaa are a pair in one. Puurva is the first part and Uttara is the second part. In general the ideas in both these Nakshatra are almost same but in particular there are some differences in them. Puurvaashaadhaa has another name Aparajitaa (undefeated). It connotes the idea of victory. Devataa Toya is water. The Nakshatra has in it the idea of spreading like the (Guna) of water. Thus, if related to the name of a person it means the spreading of his name as good or bad one.

They tend to get into arguments with others and prove their intelligence through the arguments. They lack the necessary logical reasoning to take a well thought out decision. These natives can exhibit an over-expansive nature, and usually do what they like without considering others opinions. They are good debaters and can defeat anyone in an argument. They can become obstinate and will not submit to the demands of anyone.

Poorva Ashadha born seriously start thinking about pursuing any of their interests. The females born in this nakshatra have a determination to lead the group, wherever they are. They are clever, helpful, brave, conspirers, selfish, evil minded and wealthy.

Ascendant in Purva Ashada: Proud nature, position of high respect, faithful to their mate, good marriage, humble, many friends and children, strong interest in law and politics.

Moon in Purva Ashada: Attractive, charismatic leader, obstinate, convincing power, dictatorial, intelligent, good communicator, highly philosophical nature, writing skills, strong attachment to certain friends.

The moon in Purva Ashadha indicates a person who is proud, independent, and invincible with strong influence and power over others. They are ambitious and fearless, with a strong urge to better themselves. They have deep emotions and are philosophical, but they can also be confrontational, angry and harshly spoken

Sun in Purva Ashada: Leadership skills, philosophical, political interests, good speaking skills, slow but steady recognition and fame, humanitarian concern, charitable, interest in sports, competitive, strange personality challenges, zealous.

Career interests:Writers, teachers, debaters, Shipping industry, Politicians, lawyers, Travel industry, foreign traders, Actors, film, public speaking.

Health interests:Bladder, kidney problems, Sexual diseases, Colds and lung problems, Sciatica, rheumatism. uterine problems.

Shadowy side: Exhibiting over-expansive nature, doing things without considering others opinion, obstinacy to the extent of not submitting to others demand (Adolf Hitler had his natal moon on this asterism). Mental aggression and self-deception.

• **Nakshatras- UTTARA ASHADA (Latter victory /Undefeated) THE UNIVERSAL STAR**

- *Western star name:* ζ and σ Sagittarii (Delta Sagittari)
- *Lord:* Surya (Sun)
- *Indian zodiac:* 26°40' Dhanus - 10° Makara ;
- *Western zodiac* 22°40' Capricorn - 6° Aquarius



Deity : The Ten Vishvedas, universal gods
Symbols:Elephant's tusk, the planks of a bed
Animal symbol: Male mongoose
Apradhrisya shakti: the power to grant an unchallengeable victory

Elephant Tusk

Uttara Ashadha is ruled by the Universal Gods (Vishwe Deva). It is also known as the "Universal Star".This nakshatra spans from 26°-40' in Dhanus to 10°-00' in Makara. Uttara Ashadha is introspective and penetrative and is concerned with intensiveness, the results of the latter being more permanent than the former. Uttaraashadha is the second part of the Nakshatra Sagittarius.

Uttaraashadhaa is the second part of the Nakshatra Sagittarius (Poorvaashadhaa and Uttaraashadhaa). Poorvaashadhaa has the idea of spreading over but Uttaraashadhaa has the idea of penetration, intention. It has in it the idea to settle down, to be absorbed into, to come in conjunction or to appear.

Ganadevataa rules over all the living things and does them good (Mangala). Gaana means division or class — classification. Ganadevataa is, therefore, the lord or 'class'. In individuals it is the senses, and therefore, has idea of control over the senses.

Ganadevataa is known by 10 different names — Basu, Satya, Kratu, Daksha, Kabi, Kaama, Dhrti, Kuroo, Purorava and Madraba. Each of them denotes certain special attribute of Ganadevataa. The entire ideas denoted by the ten comprise to a universal social figure.

Uttara Ashadha brings us to the summit of our power, support and recognition, not so much through our personal efforts but with the appropriate alliances and support of all the Gods. Uttara Ashadha born can be driven like a workaholic, extremely persistent when excited, but if they loose interest they become lazy, introspective, and not finish what they started.

A strongly placed moon in the natal chart of some Uttara Ashadha born can give them a fair complexion. The people born under this nakshatra do not trust others easily and it is only after spending considerable times with them that others can get an entry into the inner circle of their friends.

The males born in this nakshatra are good mediators in any dispute. A good Mercury placed in their natal chart can make them a good consultant or advisor in any field. They are usually preachers, respected, noble, basting, of wavering mind and often short tempered

Ascendant in Uttara Ashada: Sincere and kind nature, honest, sharp intellect, reads intensely, fond of fun, wanderer with many mates, good public servant and counselor, becomes famous later in life.

The Moon in Uttara Ashada: Virtuous, intelligent, charitable, well-liked, many friends, charming, grateful, leadership, military prowess, success after 35, trouble with early marriage.

.The moon in Uttara Ashadha indicates a person who enduring, invincible, patient, righteous and responsible. They have great integrity and are sincere, committed to ideals, ambitious and good leaders. They usually have success later in life and have great stamina and constancy, but they can also be rigid and unbending

The Sun in Uttara Ashada: Humanitarian, spiritual nature, desire to change societal values, research oriented, learned, philosophical nature, deep thinker, well-known but controversial, strong speech, fighter for a cause.

Career interests: Pioneers, researchers, scientists, military work, hunters, boxers, fighters for a cause, government jobs, social work.

Health issues: Stomach problems, waist, thighs and hips, eczema, skin dryness, arthritis, bone problems.

Shadowy side: Constantly active, if they are not fully engaged in a project then apathy can result; stubborn and self-centred; loneliness or melancholy, need to learn the quality of patience in confronting adversity; difficulties in early marriage or sexual incompatibility.

- **Nakshatras- SRAVANA (Hearing) THE STAR OF LEARNING**
 - Western star name: α , β and γ Aquilae (Alpha Aquilae)
 - Lord: Chandra (Moon)
 - Symbol : Ear or Three Footprints
 - Indian zodiac: 10° - $23^{\circ}20'$ Makara ;
 - Western zodiac 6° - $19^{\circ}20'$ Aquarius



Arrow

Deity : Vishnu, preserver of universe

Symbol: An ear, three footprints

Animal symbol: Female monkey

Samhanana shakti: Power of linking people together to their appropriate paths in life.

Sravana is ruled by Vishnu, the pervador. This is the star of listening, also called the "Star of Learning". The mercurial planet Moon owns this nakshatra. This Constellation spans from 10°-00' to 23°-20' in Makara, owned by the planet Saturn. Sravana usually means "hearing". The symbol of Sravana is three foot-prints. It is the birth star of Saraswati. Sravana enables to link people together by connecting them to their appropriate paths in life.

The symbol of Sravana is three foot-prints. This is distinct from the symbol of Lakshmi — the goddess of prosperity or Acaaraana who has two foot-prints. The symbol of Saraswati or Lakshmi is seen in decoration before the image before the service or worship. The ideas of the symbols will be clear from the illustration given herein. The _ foot-prints of Sravana denote progress and where knowledge is concerned it denotes knowledge for progress or progressive knowledge. But in case of Lakshmi the idea of the worshipper is to see her steady and firmly fixed.

In mythology, Vishnu means 'he who crosses the heights' which means 'active' or 'progress'. Vishnu traverses space in three strides of which first two are visible and the third is space (beyond the flight of birds). It is also used to denote knowledge of the world, the universe and which is beyond the two. Again, they also mean past, present and future or Time. The name is also referred to as Urugaya, Urukrama — he who strides far. Vishnu is an ally of Indra whom he helped in defeating Vrtra and is associated with the Maruts. The mythology helps in knowing the powers of the Nakshatra and its relation to help correct vision into the objectives.

A person born in this Nakshatra is well versed in the sacred texts and scriptures, has many sons and friends, and destroys his enemies. These people like to mingle with others and have a large network of friends.

Sravana born people are ready to help others, they seldom gain the respect and faith of those whom they help. Those who born under this nakshatra will be financially successful and lead a materially comfortable life.

A male born in this nakshatra will be of medium height and a slender body. Females born in this nakshatra tend to be too much talkative and they have some rigid ideas about their husbands and they are not ready to compromise when it comes to the qualities of their husband.

Ascendant in Sravana: Religious nature, scholarly work, excellent character, well-known, may live away from birth place, charitable, kind nature, few children.

Moon in Sravana: Intelligent, good speech, fame, wealthy, creative genius, art interests, charitable, a good host, principled, political interest, overly zealous, generous, religious, perfectionist, eats good food.

The moon in Shravana indicates a person who is good at listening and learning and is on a quest for knowledge and information. They are intellectual and wise, and make good teachers and counsellors and are good at conversation, but they can also be gossipy and restless. They are interested in the past and their heritage and are extensive travellers. They can suffer troubles and disappointment early in life.

Sun in Sravana: Political, pragmatic nature, successful, difficulties with superiors, rebellious, gifts I the communication field, strong constitution, good health.

Career interests: Teachers, speech therepists, linguists, astrologers, religious scholars, politicians, business skills, geologists, researchers, travel.

Health issues: Hearing problems, ears, skin sensitivities, reproductive organs, knees, rheumatism.

Shadowy side: Rigid or obstinate nature, enemies due to issues of jealousies, gossiping, sensitive and easily hurt by others opinions, face disillusionment in early life, feeling of inferiority. Once they achieve financial security they are free to pursue the higher goals of enlightenment and spiritual liberation.

- **Nakshatras- DHANISHTA (Richest One) STAR OF SYMPHONY**

- Western star name: α to δ Delphini (Alpha Delphini)
- Lord: Mangala (Mars)
- Symbol : Drum or flute
- Indian zodiac: $23^{\circ}20'$ Makara - $6^{\circ}40'$ Kumbha ;
- Western zodiac $19^{\circ}20'$ Aquarius - $2^{\circ}40'$ Pisces



musical
drum

Eight vasus, deities of earthly abundance

Symbol: a musical drum, tabla or flute

Animal symbol:Female lion

Khyapayitri shakti: the power to give abundance and fame.

Dhanishta is ruled by the Vasus, the Gods of abundance. It is known as the "Star of Symphony". This nakshatra is owned by the fiery planet Mars. This nakshatra spans from $23^{\circ}-20'$ in Makar to $6^{\circ}-40'$ in Kumbha. The symbol is a drum and tabla. Dhanishtha has two meanings in it - one is Dhana (riches) and the other is Dhvani (sound). Dhanishta builds upon the connections of Shravana and makes them more practical

Anthropomorphically it is the back of Kalapurush.

Dhanishtha has two meanings in it — one is Dhana (riches) and the other is Dhvani (sound).

Bosu is often referred to as **Asta Bosu** (eight attributes of Bosu) known by **Dharaa, Dhruba, Soma, Vishnu, Anal, Anil, Pratush** and **Provaasa**. In different scriptures they are mentioned by different names and each name ultimately points to a particular power. Summing up the ideas they mean charity, controlling capacity and the royal virtues. Bosu is said to have its origin from **Gangaa** (river).

Dhanishtha Nakshatra has one uncommon characteristic denoting delayed marriage or unhappy married life. It indicates sexual weakness. It differs temperamentally with its partner.

Dhanishtha in **Makara** has the idea of a river. In **Kumbha** the idea is ocean or sea. Therefore, the ideas of **Dhanishtha** also differ according to its position in **Makar** or **Kumbha**.

A person born in this **Nakshatra** is of excellent behaviour, practical, rich, powerful and kind hearted. People born in this **nakshatra** are lean and tall, with good ability to resist contagious diseases. These people get angry and are determined to crush the offender with all their might. These people need to take proper care of their health, as they tend to neglect their health problems till they reach the extreme stage.

Dhanishta born are passionate about the past and spend time in learning about it. **Dhanishtha Nakshatra** has one uncommon characteristic denoting delayed marriage or unhappy married life.

Females born in this **nakshatra** always look younger than their actual age. Marital life will be happy and satisfactory. Those born under this **nakshatra** could suffer from complaints like anaemia, cough and cold etc. Women may suffer from uterine problems.

Ascendant in Dhanishta: Regal and heroic nature, humanitarian, idealistic, charitable, virtuous, ambitious, optimistic, wealthy, philosophical, raswh, arrogant, inquisitive mind, liberal in thought.

Moon in Dhanishta: Wealthy, liberal in gift-giving, charitable, daring and rash in action, controversial, fond of music and poetry, mystical, difficult to convince of anything, troubles or delay in marriage, several mates, obstinate.

The moon in **Dhanishtha** indicates a person who possesses material wealth and property. They need fame and recognition and are good leaders, but they can be greedy and self absorbed. They are musical and good at dancing and like to travel. They can also experience marital difficulties. They are patient, suffering, royal life, enduring, revengeful, brave and social.

The **Sun in Dhanishta**: Courageous, strong, issues with anger, curious mind, researchoriented, athletic, hard working, philosophical nature, social interests, wealthy, successful, cynical, stressful lifestyle, irrational at times.

Career interests: Musicians, poets, doctors, surgeons, real estate, property management, engineering, mining, scientists, research work, charitable organizations.

Shadowy side: Materialistic bent of mind to the extent of possessing everything for self, overly ambitious, stingy or covetous of others fortune, a tendency towards self absorption and narcissism (Excessive love or admiration of oneself), inconsiderate and ruthless, heartless and revengeful, trouble with marriage.

• **Nakshatras- SATABHISHA (Hundred Healers) THE VEILING STAR**

- Western star name: γ Aquarii (Lamda Aquari)
- Lord: Rahu (north lunar node)
- Indian zodiac: $6^{\circ}40'$ - 20° Kumbha ;
- Western zodiac $2^{\circ}40'$ - 16° Pisces



Deity : Varuna, god of cosmic waters, sky and earth

Symbols : Empty circle, 1,000 physicians, flowers or stars

Animal symbol: Female horse

Bhesaja shakti: The power of bestowing wisdom, medical healing and mystical h

Empty Circle

Satabhisha is ruled by Varuna, the God of the cosmic waters. it is also known as the "Veiling Star". This nakshatra is about healing the human condition spiritually and physically. Satabhisha is the nakshatra owned by the node Rahu. The entire span of this nakshatra falls in the sign Kumbha, from $6^{\circ}-40'$ to $20^{\circ}-00'$. The symbol is a circle. This nakshatra is the large group of faint stars in the Water Bearer(Aquarius

Satabhisha literally connotes the idea of bhesaja (medicine). It has in it a great remedial power and therefore, may represent a healer, physician, a remedy or spirituous liquors. Satabhisha attaches to it the idea of a pot covered with a lid which is also used in preparing medicines. It also, therefore, refers to things hidden, hiding place, armour, etc. The obstructive power of Satabhisha both in giving or receiving as are indicated by the symbol is not at all helpful for fulfilment of any work easily. Naturally, it is indicative of causing pains, restraints, laziness, peevish temperament, cynic, etc.

The star Aquarii bears the Arab name 'Sadal Melik' which means 'fortunate star for the king'. Aquarii was known to the Arabs. 'Sadal Suud' means the luckiest of the lucky. The star in this region appears to have been in great favour with the early astrologers.

Devata Varuna rules over water and the west. He is offered worshipped for rains. In mythology Varuna is described as pure power. He travels in space and holds radioactive powers by the roots ascending higher up and the faces downwards. He has power to sustain life from death. He has thousands of medicines. He holds potential strength to protect one from Nirriti. He can control longevity at his pleasure. He is learned, unenvious and can unite bondage or give salvation. He judges deeds and misdeeds of people's and grant wealth and prosperity. His activities are unobstructible. Obviously, he has similar powers like that of Yama. In short, he is the power of horses, producer of milk in cows, the sun in the invisible space and the planter of herbs on the hills. People affected by his rage are attacked with diseases having relation with water (Hydro) and is cured when he is appeased.

Satabhisha brings about a healing crisis leading to revitalization. A person born in this Nakshatra is brave, clever and destroys his enemies. People born in this nakshatra are very simple, principled people living a simple, straightforward life. Satabhisha born are ideally suited for any scientific career or a research job. hatabhisha born are are very changeable and often confuse people.

The males born in this nakshatra are generally biased, very religious and god-fearing. The females born in this nakshatra are tall and thin, with a matured expression on their face and they are very religious and god-fearing.

Ascendant in Satabhisha: Interest in mysticism and astrology, service-oriented, quiet, honest, philosophical nature, political interests, travel for educational purposes, intelligent, trouble with alcohol, deception.

Moon in Satahisha: Truthful, principled, charitable, writing skill, excellent memory, interest in astrology, psychology, daring, adamant, bold nature, defeats enemies, opinionated, independent, artistic nature.

The moon in Shatabhisha indicates a person who is a good healer or doctor, and who is mystical, meditative, philosophical, scientific and a visionary. However, they can also be secretive, reclusive, moody, depressed, opinionated and stubborn; and suffer setbacks in relationships and marriage as a result.

The moon in Shatabhisha indicates a person who is a good healer or doctor, and who is mystical, meditative, philosophical, scientific and a visionary. However, they can also be secretive, reclusive, moody, depressed, opinionated and stubborn; and suffer setbacks in relationships and marriage as a result.

The Sun in Shatabhisha: Good intelligence, creative genius, hard working, humanitarian concern, writing ability, philosophical nature, needs external encouragement, sickly.

Career interests: They are cultured, artistic, writers, astrologers, astronomers, physicians, healers, research workers, secretaries, engineers, electricians, organizational development staff.

Health issues: Those born under this nakshatra could suffer from complaints like cough and cold, pneumonia, arthritis, rheumatism, heart trouble, hypertension, calves and ankles, jaw problems, bone fractures.

Shadowy side: They feel that life is a duty and feel restrained and restricted and suffer from loneliness and depression. Due to apathy, suffering and feeling of paralysis makes him feel victimized. They have obstruction and obstacles in early life, The are inclined to harsh speech and intrusive nature.

- **Nakshatras-PURVA BHADRAPADA (Former Happy Feet) SCORCHING PAIR**
 - Western star name: α and β Pegasi (Alpha Pegasi)
 - Lord: Guru (Jupiter)
 - Symbol : Swords or two front legs of funeral cot, man with two faces
 - Indian zodiac: 20° Kumbha - 3°20' Meena ;
 - Western zodiac 16° - 29°20' Pisces



Deity : Aja Ekapada- the one footed goat; Ajikapada, an ancient fire dragon
Symbols: A sword, two legs of a bed, two-faced man

Animal symbol: Male lion

Yajamana vdyamana shakti: Fiery power to raise a spiritual person up in life.

**Front legs of
deathbed**

Purvabhadrapada is ruled by Aja Ekapad, the one-footed serpent. This nakshatra spans from 20°-0' in Kumbha to 3°-20' in Meena. The symbol is a double-faced man. Purvabhadrapada raises up our spiritual aspiration in life and takes us out of the domain of selfish behavior. This is a transformational nakshatra where they will sacrifice themselves for a higher cause, to make a difference in the world.

Anthropomorphically the side of the body of Kalapurush.

Poorvabhaadra (The Scorching Pair) Symbol — A double faced man. **Devata —** Ajapada (Aja-ek-paada a form of Rudra). The ideas in Poorvabhaadra are burning by fire, give pains, punish, burning repentance or unsteady mind. There is a sense of cruelty in it. It forms a pair with Uttara-bhadra.

A person born in this Nakshatra has full control over his sense organs, is intelligent, an expert in all art forms, and destroys his enemies. Poorvabhadrapada born are risk takers and their charming personality often gets them out of tight spots.

A person born in the first three quarters of this nakshatra has a slender, tall stature. Purva Bhadrapada born have set of principles in their life, which they like to follow under any circumstances.

Purva Bhadrapada born are a very adaptable kind and can change themselves as the situation warrants. They spend money in the most proper way, avoiding any misuse of the same. Poorvabhadrapada born are engaged in the revenue collection department or in any capacity where cash transactions take place.

Females born in this nakshatra have a well-balanced body and they will not extend their helping hand unless they are convinced fully that such kindness, sympathy and generosity are actually required. They are a little more practical minded when it comes to charity.

Males born in this nakshatra can easily enjoy the respects and confidence of others even if they are financially weak. Those born under this nakshatra could suffer from complaints like paralytic attacks, diabetes, gastric and abdominal problems. They are spiritual, unattached, helpful, unknown, patient, boasting, quarrelsome and famous.

Ascendant in Purva Bhadrapada: Philosophical nature, good speaker, strong sexual attraction, high strung, changes residence often, fond of travel, money through government, intent on their work, good longevity.

The Moon in Purva Bhadrapada: Spiritual depth, teaching skill, occult knowledge, intuitive gifts, wealthy, clever in executing work, intelligent, scholarly, writer, cynical, witty nature.

The moon in Purva Bhadrapada indicates a person who is passionate and transformational, but a little extreme and indulgent. They are idealists and non-conformists and are good influencers of others and speakers and orators, but they can also be fearful, nervous, cynical and eccentric. Often their life can be full of sadness and problems.

The Sun in Purva Bhadrapada: Creative intelligence, detailed work, dislike routine, need variety, writing skill, moody nature, independent, needs seclusion.

Career interests: Astrologer, priests, ascetics, research skills, statistician, occultists, black magicians, administrative planners, business skills.

Health issues: Swollen ankles and feet, heart problems, blood circulation, enlarged liver, rib troubles, sides of the legs, ulcers.

Shadowy side: Angry, anxious and impulsive, cynical attitude, harsh communication, critical speech, coercing others to conform to their idealistic principles and philosophies; become fearful, nervous and worrisome when confronted with stressful life, wavering and unstable mind, stingy and miserly; pain, suffering, injuries due to falls, accidents or attacks can occur; appear to be two-faced to others.

• **Nakshatras- UTTARA BHADRAPADA (Latter Happy Feet)THE SCORCHING PAIR**

- Western star name: γ Pegasi and α Andromedae (Alpha Andromeda)
- Lord: Shani (Saturn)
- Indian zodiac: 3°20' - 16°40' Meena ;
- Western zodiac 29°20' Pisces - 12°40' Aries



Deities : Ahir Budhyana, serpent or dragon of the deep sea, Lakshmi
Symbols: Two legs of a bed, two-headed man, twins
Animal symbol: Female cow

Varshodyamana shakti: power of bringing in the cosmic rains
Back Legs of Ahirbudhnya the serpent symbolizes fertility, kundalini energy.
death bed

Uttarabhadrapada is ruled by Ahir Budhnya, the serpent of the depths of the Atmosphere. It is known as the "Warrior Star". This nakshatra spans from 3°-20' to 16°-40' in Meena. Uttarabhadrapada grants growth and prosperity in a broad way, benefiting the entire world. A person born in this Nakshatra is rich and famous, and follows the virtuous path. These people are the real believers in the power of knowledge.

Anthropomorphically the sole of the feet of Kalapurush.

Uttar-Bhaadra (The Scorching pair) Symbol — A final bed on a cot. Devata — Abhibadhnu (s, form of Rudra). Both Puurva-bhaadra and Uttara-bhaadra are in a pair. Puurva is the first part and Uttara is the second part. In both the Nakshatra the underlying idea is burning pain or being scorched by contact.

In Uttara-Bhaadra although the ideas are similar to Puurva-bhaadra but in it there is power to control and endurance. So, where Puurva-bhaadra indicates hidden anger, in Uttara-bhaadra. it will indicate that there is power to control the anger.

Abhibadhnu means death of Maayaa (Ahi). It denotes progress towards spiritual plane. In particular, Uttara-bhaadra denotes journey to a distant place, to go away leaving everything behind, renunciation, to roam about, etc. At the same time it has in it wisdom, knowledge and personality.

Uttarabhadrapada born are a loving and merciful person and always willing to reach out to others. They tend to make a fortune at a place far away from their place of birth. Marital life will be harmonious and satisfactory and children will be a source of joy and happiness.

A male born in this sign has the basic qualities to be a good company of people, treating all as equal irrespective of their social status. Their behavior is extremely cordial, respectful and praise worthy.

The females born in this nakshatra are charming, caring towards their family members and know how to manage the affairs of their house. And they will not hesitate to sacrifice even their life to those who love them. One who is born under this nakshatra could suffer from minor complaints like bodily aches and pains, rheumatism etc.

Ascendant in Uttara Bhadrpadada: Eloquent in speech, benevolent, occultist, humanitarian nature, happiness from children, love of family, likes unique treasures, many travels, writing skills, poetic, permanent enemies, fickle nature.

The Moon in Uttara Bhadrpadada: Attractive, innocent looking, virtuous, good hearted, service oriented, clever in speech, happy and wise, overcomes enemies, controls anger, happy marriage, benefits from children.

The moon in Uttara Bhadrpadada indicates a person with good discipline and speaking and writing skills, who is cheerful, generous, self-sacrificing and psychic with deep insights. They generally have good wealth and inheritance and have a happy home life; but they like solitude and seclusion and can be lazy.

The Sun in Uttara Bhadrpadada: Intelligent, quick-witted, creative work, peaceful nature, generous and charitable, mystical mind, good writing skill, diplomatic, cunning, secretive, hard working, soft spoken, spiritual.

Career interests: Charitable work, non-profit organizations, import and export, travel industry, religious work, priests, saints, astrologers, mystical work, writers, philosophers, teachers.

Health issues: food problem, cold feet, indigestion, constipation, sides of the body and legs, hypertension, stress disorders, allergies, liver problems.

Shadowy side: Issues with anger, passion and aggression, secretive, cunning, tendency towards gossip, lazy, careless and irresponsible nature.

Nakshatras- REVATI (The Wealthy)KEEPER OF FLACKS

- Western star name: ζ Piscium (Zeta Piscium)
- Lord: Budh (Mercury)
- Symbol : Fish or a pair of fish, drum
- Indian zodiac: 16°40' - 30° Meena
- Western zodiac 12°40' - 26° Aries



Drums

Deity : Pushan, nourisher, the protective deity

Symbols: Fish or a pair of fish, drum

Animal symbol:Female Elephant

Kshiradyapani shakti: The power of nourishment, symbolized by milk

Revati is governed by Pushan, the nourishing form of the Sun God. Revati creates abundance through providing proper nourishment. This nakshatra indicates a journey, and may in fact represent our final journey from this life to the next, being the last and final nakshatra. This is the last nakshatra of the zodiac, spanning from 16°-40' minutes to 30°-00' in Meena. A person born in this Nakshatra has amicable nature, controls his senses, acquires wealth by just means and possesses sharp intelligence.

Pusa is the keeper of Cows of the Gods, causes Cow keeping and animal husbandry, protection and nourishing of dependants, foster-father etc. Pusa means the cherishing of protected people, nourishment, excellence, increase etc., material enjoyment, wealth, prosperity, superfluity, fatness—these are the attributes of Revati. Another attribute is that the native of this star advances by leaps and bounds, that it is to say by fits and starts.

Anthropomorphically cavity of the abdomen, groins of Kalapurush. Revati: the keeper of flocks. Symbol – drum for beating time. Devataa – Pusha. Revati is the last one of the Nakshatras and is suitably regarded as the Nakshatra of Sani.

In mythology, Pusha has character common with Agni and partly with Surya whose daughter he married. He is distinguished as one who guards the roads, protects man and animal from dangers of the roads, finds out lost animals and objects. He gives abundance. It rears and gives shelter. So, it has in it the ideas of Poshana – supporting, nourishing. It has in it an idea of foster father or one who is reared up or maintained by another. Pushaa not only indicates physical nourishment but also enrichment, culture or prosperity. Pushaa being in Miina concerns river. It indicates its progress or development in jumps.

A person born in the Revati nakshatra is short tempered and it is very difficult to make them accept the view, which does not suit their principles in life. Revati born persons are the most God fearing and religiously much inclined.

These people have to depend on their own efforts to make progress in life. Revati born will have a tendency to overburden themselves with others' problems and this could cause their health to suffer. Marital life will be very harmonious and their spouses are very compatible.

Females born in this nakshatra are stubborn and authoritative. They are also good at jobs that require repetitive skills. They may be an Ambassador or a person representing their country for cultural or political matters.

Males born in this nakshatra are likely to suffer mainly from abdominal disorders. They will be interested in the scientific solutions, historical research and ancient cultures. Those born under this nakshatra could suffer from complaints like ulcers, intestinal disorders, orthopaedic and dental problems.

Ascendant in Revati: Valiant, rich, proud, leadership skills, responsible nature, attractive, strong and clean body, sociable, many friends, a good host, good longevity, love of travel.

The Moon in Revati; Independent, ambitious, well-liked, wealthy, interest in ancient cultures, much wisdom, interest in religion and mysticism, love of pets and animals, courageous, beautiful, magnetic, clean, well-formed body, good marriage, success in foreign lands.

The moon in Revati indicates a person who is sweet, caring, responsible and likes to care for other people. They are sociable and love humanity and society, and are protective and nourishing of others. They are devoted to loved ones, spiritual, artistic and creative. Disappointments in their early life creates compassion and forgiveness for others, and it is said that they will reap karmic rewards in the next life for their caring actions. They are artistic, have divine qualities, are noble, successful and well-respected in society.

The Sun in Revati: Artistic nature, sensitive, psychic, humorous, unusual fame, interest in political science, law, philosophical nature, charitable, love of travel, desires change.

Career interests: Film actors, comedians, politicians, humanitarian projects, charitable work, urban planners, government positions, psychics, mystical or religious work, journalists, editors, publishers, travel agents, flight attendants.

Health issues: ankle and feet problems, childhood illness, insomnia, nightmares, sensitive nervous system, stomach problems.

Shadowy side: Suffers from early disappointments in life and pediatric illness. Feelings of inferiority and low-self esteems, they overgive and then feel depleted in exchange.

XII MATRIMONY:COMPATIBILITY ANALYSIS OR GUNA MILAN

In Vedic Astrology, marital life is said to be affected by the following parameters:

- 7th house and its lord,
- Planets having drishti on the lord of the 7th house,
- Planets located in the the 7th house,
- Venus for males, because it represents wife and
- Jupiter for females because it represents husband.

12 factors for matrimonial alliance, out of which first 8 are important: Horoscope compatibility is judged by points, known as *kuta*. These points are calculated by taking into account the position of Moon in both the charts. Moon in a person's chart represents the emotional aspect, his/her personality and capacity to care about other people.

1) VARNA 2) VASYA 3) DINA (TARA) 4) YONI RASHYADHIPAT 6) GUNA 7) RASI (SHAKUTA) 8) NADI 9) MAHENDRA 10) STREE-DREEGA 11) RAJJU 12) VEDHA.

The main factors considered on the basis of the moon sign for matching or horoscopes are :

(spiritual or ego development) – 1 point allotted for this. It indicates the spiritual development and maturity of the soul. In the Hindu religious system society is categorized into four castes depending on their duties namely Brahmins, Kshatriyas, Vysyas and sudras.

The rashis are classified as follows :

**Brahmins : Pisces, Cancer and Scorpio
Kshatriyas : Aries, Leo and Sagittarius
Vysas : Taurus, Virgo and Capricorn
Sudras : Gemini. Libra and Aquarius**

It is considered to be the best that the Bridegroom and the bride belong to the same varna and if it is -different then the varna of the bridegroom should be superior to that of the bride.

2.Vasya (Magnetic control and amenability) – 2 points are allotted for this. Here again the rashis are divided into three categories –

- **Nara Rashis(two legged) – Gemini, Virgo, Libra, Sagittarius, first part and Aquarius**
- **Chatushpada Rashis(four legged) : Aries, Taurus, Leo, Sagittarius second part and Capricorn**
- **Jala Rashis(water) – Cancer, Scorpio, Pisces**

It is favourable if both the bride and groom belong to the same varna and then the other things come in. This suggests the magnetic control or amenability the husband or wife would be able to show each other.

3.Graha Maitri or Rasyadhipati (Psychological disposition, mental qualities and affection) 5 points are allotted for this in this the relationship between the lords of the janma rashis of the two people are concerned as friends, neutrals and enemies.

This is supposed to deal with the psychological dispositions of the couple, their mental qualities and their affection for each other.

4. Rasi Kuta – For this 7 points are allotted, in this the distance between the janma rashis of the bridegroom and the bride is considered. When the bridegroom's janma rashi from the bride's janma rashi is in 1st,7th,8th, 9th,10th or 12th then full 7 points are given. If it is in 2nd ,3rd,4th,5th or 6th then no points are given.

5. Dina kuta or Tara Bala – 3 points are allotted for this, the nakshatra of the bridegroom is counted from that of the bride or vice-versa and divide the number by 9. If the remainder is 1,3,5,7 then no points are given. If from one side favourable and from the other side unfavourable, then give 1½ points.

In Dina kuta the couple's health and family happiness is indicated.

6.Yoni Kuta – 4 points are allotted to this and this implies bodily physical contact or sexual compatibility. All the 27 nakshatras have been assigned certain animals for Male and female. Marriage between Nakshatras indicating same class of yoni and between the male and female constellations of that yoni is said to be conducive to great happiness, perfect harmony and progeny.

	Ho	El	Sh	Se	Do	Ca	Ra	Co	Bu	Ti	Ha	Mo	Mong	Li
Horse	4													
Elephant	2	4												
Sheep	2	3	4											
Serpent	3	3	2	4										
Dog	2	2	1	2	4									
Cat	2	2	2	1	2	4								
Rat	2	2	1	1	1	0	4							
Cow	1	2	3	1	2	2	2	4						
Buffalo	0	3	3	1	2	2	2	3	4					
Tiger	1	1	1	2	1	1	2	0	1	4				
Hare	1	2	2	2	0	3	2	3	2	1	4			
Monkey	3	3	0	2	2	3	2	2	2	1	2	4		
Mongoose	2	2	3	0	1	2	1	2	2	2	2	3	4	
Lion	1	0	1	2	1	1	2	1	2	1	1	2	2	4

Sl.	Male	Female	Class of Yoni
1	Aswini	Satabhisha	Horse
2	Bharani	Revati	Elephant
3	Pushya	Krittika	Sheep
4	Rohini	Mrigasira	Serpent
5	Moola	Ardra	Dog
6	Aslesha	Punarvasu	Cat
7	Makha	Purvaphalguni	Rat
8	Uttaraphalguni	Uttarabhadrapada	Cow
9	Swati	Hasta	Buffalo
10	Visakha	Chitra	Tiger
11	Jyeshta	Anuradha	Hare
12	Poorvashadha	Sravana	Monkey
13	Poorvabhadra	Danishta	Lion
14	Uttarashadha		Mongoose

7.Gana Kuta – 6 points are allotted to this, this seems to have an important bearing on the compatibility of temperament and character of the couple concerned. Astrologically, three ganas(temperament) are recongnized i.e Deva (divine), Manusha (Human) and Rakshasha (diabolic).

Dev gana – Ashwini, Mrigshira, Punarvasu, Pushya, Hasta, Swati,Anuradha, Sravana and Revathi

Manushya Gana – Bharini, Rohini, Aridra, Poorvaphalguni, Uttaraphalgni,Poorvashada, Uttarashada,Poorvabhadrapada and Uttarabhadrapada.

Rakshasha Gana – Krittika, Ashlesha, Magha, Chitra, Vishakha, Jyestha, Moola, Dhanishta and Shatabisha

8. Nadi Kuta – 8 points are allotted, this aspect signifies the pulse or the nervous energy indicating the physiological and to a certain amount of hereditary factors. The three nadis enumerated are Vatha (wind), Pitta (bile), Sleshma (phelgm), these are given nomenclatures as Adi, Madhya and Anthya respectively.

If the Nakshatras of the bridegroom and the bride fall in different rows, then the agreement between the couple will be good.

Kuta without points

9. Mahendra Kuta:
Blessings in the married life; Well-being; Longevity

Principle: If the Girl is born in the 4th Nakshatra from that of the Boy, it is Mahendra; if she is born in the 7th, it is known as Upendra. Mahendra gives wealth and Upendra gives children. Many say that nakshatra of the boy counted from that of the girl (both inclusive) should be 4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th. This promotes well being and increases longevity.

10. Stri Deerga:
Long life to the Husband
Principle: The male Nakshatra should be beyond 9th from the girl; some say more than 15 stars away from that of the female. If that is not so, long life of the male is not supported. Other factors like Navamsa have to be considered.

Rider: This consideration can be ignored if Rasi Kuta and Graha Maitri is there..

11. Rajju Kuta: This indicates the strength and or duration of married life. The Asterism can be classified into 5 categories namely:

Rajju	Body part	Nakshatra group	Indications if the Janma nakshatra falls in the same Rajju
Kantha	Throat (neck)	Rohini, Ardra, Hasta, Swati, Sravana, Satabhista	Widowhood – death of wife
Kati	Waist	Bharni, Pushya, Purva Paalguni, Anuradha, Purva Ashada, Uttara Bhadrapada	Poverty
Pada	Feet	Ashwini, Ashlesha, Magha, Jayestha, Moola, Revati	Wanderer or distant traveller
Siro	Head	Mrigashira, Chitra, Dhanista	Husband's death
Kukshi (Nabhi)	Navel	Kritiaka, Punarvasu, Uttara Phalguni, Vishaka, Uttara Phalguni, Purva Bhadrapada	Loss of children

This Kuta need not be considered if the kutas of Rashyadhipati, Rasi, Dina(Tara) and Mahendra match.

12. Vedha:

Vedha means afflictions and it causes obstacles in married life.

Principle 1: The following pairs affect each other. Nakshatra of the couple should not fall in the vedha group as mentioned below.

- Aswini and Jyeshtha;
- Bharani and Anuradha;
- Krittika and Visakha;
- Rohini and Swati;
- Aridra and Sravana
- Punarvasu and Uttarashadha;
- Pusayami and Purvashadha;
- Aslesha and Moola;
- Makha and Revati;
- Purvaphalguni and Uttarabhadrapada;
- Uttaraphalguni and Purvabhadrapada;
- Hasta and Satabhisha,
- Mrigasira and Dhanishta.

Principle 2: Even if there is other agreement such as Vasya, etc., Vedha will prevail.

MANGAL DOSHA

Rishi Parashara, in his Brihat Parasara Horasastra, chapter 81, verse 47 said the following: "If Mars is placed in the Lagna, 12th, 4th, 7th and 8th houses, without any aspect or conjunction of the benefic planets, the husband of such a woman will certainly have an early death." So it is clear that if Mars has the aspect or association of a benefic, there is no dosha. It must be noted that in the very next verse, verse 48, he gave the other important exception as follows: "The yoga in which a woman takes birth and becomes a widow, if a male takes birth, he also becomes a widower. If a woman with the widowhood yoga marries a man with similar yoga, such yoga will be cancelled." So the 2nd exception given by him is that this feared dosha is cancelled if both the girl and the boy have mangal dosha.

Presense of Mars in houses 1, 4, 7, 8, and 12 *usually* causes dosha. However, like all other rules, this rule exceptions too

No Dosha for Leo and Aquarius signs and/or Lagnas,

No Dosha when Mars is in 2nd house, in the signs of Gemini and Virgo,

No Dosha when Mars is in 4th house, in the signs of Aries and Scorpio,

No Dosha when Mars is in 7th house, in the signs of Cancer and Capricorn,

No Dosha when Mars is in 8th house, in the signs of Sagittarius and Pisces signs

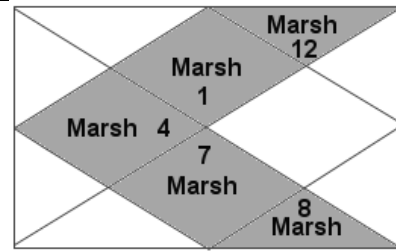
No Dosha when Mars is in 12th house, in the signs of Taurus and Libra

Apart from that, some of the exceptions are:

- Association of Mars with Jupiter and Saturn in certain cases cancels the dosha
- Retrograde mars does not cause dosha.
- A weak mars (e.g. combust, situated near rashi sandhi) loses ability to cause dosha.

What is Mangal Dosh?

When Mars is located in any of the houses shown in the horoscope, the horoscope is said to have "Mangal Dosh". i.e. if Marsh is in first house, fourth, seventh, eighth or twelfth house person is having "Mangal Dosh".



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Why is it considered as a drawback during marriage? Mars affects the 4th, 7th & 8th house from the house in which it is placed. This is called "Mangal Drushti".

Mars is a planet which is representative of fire, electricity, chemicals, weapons, aggression, high energy, blood, fight, accident etc... Let's see what are the repercussions of Marsh located in these houses. Whichever house it is located or has its drushti, effects of Mangal are experienced in the aspects of life represented by that house.

1) 1st house: if Mars is placed in the 1st house it will affect 4th, 7th & 8th house in addition to 1st. 1st house represents the personality of the person, hence person may be very short tempered. 4th house represents the house, vehicles of the person, hence there is a possibility of problems associated with house & vehicle e.g. accident due to fire, chemicals, electricity etc... 7th house represents the Marital Life, spouse & business in partnership, hence there is a possibility of turbulent married life, spouse may be of very hot tempered nature, loss in partnership etc... 8th house represents death, sudden monetary gains etc... hence there is a possibility of fatal accident to the person. Of course these are very broad guidelines. Many other angles need to be studied like the overall quality of the horoscope, power of the planets, aspects of the planets etc...

2) 4th House: If it is placed in the 4th house it will affect 7th, 10th & 11th house in addition to 4th house. We have seen effects on 4th & 7th house. 10th house represents career, father, sleep etc... hence there is a possibility of frequent changes/disturbances in the career, sleep disorder, issues with father or even early death of father etc... 11th house indicates the monetary gains in life, hence there is a possibility of losses due to accidents, theft etc...

3) 7th House: Mars in 7th house affects 10th, 1st & 2nd house in addition to 7th. 2nd house is the house that gives the idea about the wealth of the person. It indicates the family of the person & it is also the 8th house from 7th house indicating death of the married life/business in partnership. Hence Marsh drushti on this house can create issues among the family members, there is a less harmony among the members due to short tempered & aggressive behaviors. So also there are chances of loss of money.

4) 8th House: It affects 11th, 2nd & 3rd house. 3rd house represents brothers & sisters of a person, the verbal communication skills, voice of the person, achievements of the person. Hence Mars might create tensions among siblings, person may be very rude & arrogant in speaking, might hurt others quite often & may suffer more failures than successes.

5) 12th House: Mars in 12th house affects 3rd, 6th & 7th house. 12th house indicates the spending nature of the person. Hence person may be of over spending nature. 6th house indicates diseases, thefts due to servants, maternal uncle etc...person is likely to have diseases caused due to acidity, hyper tension, blood diseases etc...

Thus you will observe that if the Mars is troublesome in these houses which affect the married life substantially. Hence horoscope with Mangal Dosh is treated unsuitable.

What precaution is to be taken while checking the position of the Mars in the horoscope? First & foremost the horoscope MUST be "Bhavachalit Kundali" & not the general Lagna Kundali.

It is advisable to consult an expert Astrologer in taking decision in case of Mangal Dosh.

Under what circumstances the "Mangal Dosh" is not considered "Dosh"?

If Mars is "Neech" i.e. in Cancer

If Mars is in the enemy house i.e. in Gemini or Virgo,

If Mars is "Astagat" extinguished i.e. near Sun.

If Mars is in Aries in 1st house

If Mars is in Scorpion in 4th house

If Mars is in Capricorn in 7th house

If Mars is in Leo in 8th house

If Mars is in Sagittarius in 12th house.

Under what circumstances Mars is treated as Mild?

If Mars is receiving drushti from any "Shubh" planet i.e. Jupiter, Venus, Moon & Mercury, it is treated to be a mild "Mangal".

What situations in the horoscope of the spouse is treated as matching with the horoscope having "Mangal Dosh"?

If the horoscope of the spouse has any of the following star positions, it is complementary to the person having "Mangal Dosh" & hence the two can be considered to be match for each other.

If Saturn is in 1st, 4th, 7th, 8th or 12th house.

If Saturn is affecting 7th house with "3rd or 10th Drushti" i.e. if Saturn is in 5th or 10th house.

If Powerful Jupiter (In Cancer, Sagittarius, Pisces or Vargottam, Uchcha Navamansh or swanavamansh etc...), or Powerful Venus (in Pisces, Taurus or Libra or Vargottam, Uchcha Navamansh, Svanavamansh etc...) is placed in 1st house,

If 7th house is affected by Jupiter's 5th or 9th drushti i.e. Jupiter is placed in 3rd or 11th house.

If Rahu or Ketu is located in 1st or 7th house

<p>Under what circumstances the "Mangal Dosh" is not considered "Dosh"?</p> <ol style="list-style-type: none"> 1.If Mars is "Neech" i.e. in Cancer 2.If Mars is in the enemy house i.e. in Gemini or Virgo, 3.If Mars is "Astangat" extinguished i.e. near Sun. 4.If Mars is in Aries in 1st house 5.If Mars is in Scorpion in 4th house 6.If Mars is in Capricorn in 7th house 7.If Mars is in Leo in 8th house 8.If Mars is in Sagittarius in 12th house 	<p>However, like all other rules, this rule exceptions too.</p> <ol style="list-style-type: none"> 1.No Dosha for Leo and Aquarius signs and/or Lagnas, 2.No Dosha when Mars is in 4th house, in the signs of Aries and Scorpio, 3.No Dosha when Mars is in 7th house, in the signs of Cancer and Capricorn, 4.No Dosha when Mars is in 8th house, in the signs of Sagittarius and Pisces signs 5.No Dosha when Mars is in 12th house, in the signs of Taurus and Libra
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Apart from that

1. Association of Mars with Jupiter and Saturn in certain cases cancels the dosha
2. Retrograde mars does not cause dosha.
3. A weak mars (e.g. combust, situated near rashi sandhi) loses ability to cause dosha.

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1. If the horoscope of the spouse has any of the following star positions, it is complementary to the person having "Mangal Dosh" & hence the two can be considered to be match for each other.
2. If Saturn is in 1st, 4th, 7th, 8th or 12th house.
3. If Saturn is affecting 7th house with " 3rd or 10th Drushti" i.e. if Saturn is in 5th or 10th house.
4. If Powerful Jupiter (In Cancer, Sagittarius, Pisces or Vargottam, Uchcha Navamansh or swanavamansh etc...), or Powerful Venus (in Pisces, Taurus or Libra or Vargottam, Uchcha Navamansh, Svanavamansh etc...) is placed in 1st house,
5. If 7th house is affected by Jupiter's 5th or 9th drushti i.e. Jupiter is placed in 3rd or 11th house.
6. If Rahu or Ketu is located in 1st or 7th house.

There is a school of thought that says Manglik Dosha is not required:

1. If there is a condition associated with marriage, e.g. the way Rama and Sita, Arjun and Draupadi got married.
2. If the girl is kidnapped and subsequently married.
3. If the girl's father gives away his daughter willingly and lovingly.
4. If the girl herself proposes to a guy then it is not necessarily required to match the charts for Manglik Dosha.
5. In case of remarriage.
6. If the girl has crossed the age of 30 years, then a lot of attention should not be given to manglik dosha.
7. For a man above 50 years of age and for a woman 45 and above

XXIII GLOSSARY OF NIRAYAN ASTROLOGY AND TERMS (Aryabhata : *Glossary of Astrology and other terms*)

ABHIJIT :The asterism occupying 2700 40' to 2800 54' 13" of the zodiac. It is represented by three stars, which includes Vega, the brightest star of the northern hemisphere. A name of Vishnu, Krishna acknowledges it to represent him. Brahma presides over the star. It is important in Muhurtha (q.v.) determination.

ABHIMANI :Meaning dignified, proud; also personifies Agni, fire, who is said to be the eldest son of Brahma. He has three sons, viz., Pavaka, Pavamana, and Suchi from his wife Swaha (q.v.). Abhimani also means a planet in strength and moving towards its exaltation sign.

ACHARYA :A spiritual teacher. One who invests a boy with the sacred thread and instructs him in the Vedas. When affixed to proper names (as in Sankaracharya) it means learned and venerable.

ACHCHADANA :Meaning cover, concealment. Special aspect (q.v.) of Jupiter and Venus. Kapil Nadi, a classical text on astrology suggested Jupiter to have 3rd and 11th aspects as Achchadana, while Venus gets it as its 5th aspect.

ACHYUTA Meaning firm, imperishable; often refers to Vishnu.

ADANA LAGNA Also known as Nisheka Lagna. Ascendant at the moment of impregnation.

ADHI As a prefix it means the chief or the presiding deity.

ADHI MITRA Very close friend.

ADHI YOGA An auspicious planetary combination formed by benefices in the 6th, 7th and 8th houses from the Moon sign while Mercury is not combust (q.v.) and Jupiter does not form Sakata yoga (q.v.). It makes an individual polite, trustworthy, affluent and capable of defeating his adversaries.

ADHOMUKHA :The sign occupied by the Sun in a natal chart.

ADI :Meaning Beginning. The Original Cause; the parent source of the nominal impersonal self. The initial phase of illusory manifestation produced by Avidya (ignorance). H.P. Blavatsky stated Adi to stand for the one on the unreachable plane of absoluteness and infinity, on which no speculation is possible, while Aditi (q.v.) stands for the one on the plane of emanation. Adi is eternal, absolute, and immutable while Aditi is a reflection of Adi. The Vedas used Adi in the sense Brahma was used in subsequent scriptures. Buddhists refer to Siddhartha Gautam as Adi Buddha to imply him as the first or the Supreme Being. In astrology, Adi represents the Sun being the primeval cause of the solar system. Among the zodiacal signs, it stands for Aries, and among the Lunar Mansions (q.v.) Ashwini is considered Adi, while in a natal chart, Adi stands for the ascendant.

ADIBHUTA :The first-born; Brahma, the primeval element.

ADI BUDDHA :The chief deity of Southern Buddhists. The abstract principle of all Buddhas. Siddhartha Gautam is also referred as Adi Buddha to imply him as the first or the Supreme Being.

ADI BUDDHI :Original perception. Pure Consciousness.

ADI NIDANA :[(Adi = first) + (Nidana = rope that binds, cause)]. The original cause.

ADI SHAKTI :Primeval divine fire. The female creative power. An aspect of every male deity.

ADITI :Meaning Free unbound. Boundless heaven as compared with the finite earth. A Vedic goddess representing the primeval generator of all that emanated. The eternal space of boundless whole, the unfathomable depth signifying the veil over the unknown.

The Rig Veda describes it as the father and mother of all gods; it is named Devamatri, mother of all gods, or Swabhavat, that which exists by itself. She is frequently implored for blessing children and cattle, for protection and forgiveness.

In the Yajur Veda, Aditi is addressed as the support of the sky, the sustainer of the earth, the sovereign of this world, and the wife of Vishnu.

The Vishnu Purana describes Aditi, the daughter of Daksha and the wife of Kashyapa, to be the mother of 8 Adityas (q.v.), including Vishnu and other shining ones.

According to the Matsya Purana, Indra gave to Aditi a pair of earrings that were produced by the churning of the ocean. Several Puranic stories refer to these earrings being stolen and taken to the city of Prag Jyotish by the Asura king Naraka, from where they were brought back and restored to Aditi by Krishna.

Occult tradition establishes a close resemblance between Krishna, Aditi and the Cosmic Mother principle.

Aditi gave birth to 8 Adityas (q.v.), of whom the 8th one, Martand, the present Sun of the present solar system, was cast away as a 'dead egg'. In the Mahabharata there is a reference to Devaki who bore eight fetuses, of which seven were destroyed by Kamsa while the eighth one, which was Krishna, was transported to Gokula by her husband, Vasudeva. In such legends, Devaki, the mother of Krishna, is represented as a new birth, or manifestation of Aditi, and Krishna of the Sun connected with the origin and nourishment of the earth.

Aditi is variously represented in Indian occult literature. Besides being the goddess who mothered 8 Sun gods, she even represents Prithvi, the mother earth, Vach, the goddess of speech who articulates noumenon into creative impulse, and in southern Buddhist schools, she is identified with Akasha, the all-pervading substratum of all manifestation, and with Nirvana, liberation. She represents the Great Deep, the primeval waters of space, the chaos, and the celestial Virgin Mother of all the visible and invisible universes, and the primordial light, which provides life and substance to every form of creation. Aditi is symbolized as the central point in the Sun symbol.

Aditi presides over the 7th asterism, Punarvasu. Mees states that Aditi has six or seven forms as applying to six or seven spheres or twelve forms referring to the stages of spiritual path connected with the twelve signs of the zodiac. Blavatsky refers to it as the Vedic name for Mulaprakriti (q.v.). She even considers Aditi as the mother of gods, or Sheikinah, the eternal light; in the world of spirit, the great deep and chaos, or the primordial substance in its first remove from the unknown in the manifested cosmos. Aurobindo states that Aditi is 'both the cow and the general Mother; she is the Supreme Light and all radiances proceed from her. Psychologically, Aditi is the supreme and infinite consciousness, represented as mother of the gods.'

ADITYA :Meaning, born of Aditi. Born as Vivaswan, a son of Kashyapa and Aditi, Adityas are divine intelligence supervising and maintaining the cosmic evolutionary process. They are also known as Suryas, Vasus, and by several other names. The root number 33 in Hindu occultism stands for the 12 Adityas, 8 Vasus, 11 Rudras, and 2 Ashwinis, all presenting different aspects of the same primeval impulse.

Adityas represent the creative expression of the primordial effulgence of life. Brahma is said to have created them for assisting him in his evolutionary task but they refused to do so considering it to be an impure involvement. An infuriated Brahma cursed them to be born repeatedly at the beginning of every Kalpa (q.v.). They are also called Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sadhyas, and Adityas on different occasions.

Aditi is said to have given birth to 8 Adityas, 7 of whom she gave to the gods, and they became different planets. The eighth one, named Martand, was thought dead and was cast away. It became the Sun of the present solar system. The Puranic stories mention the Sun (Vivaswan) to be married to Tvastri (Sanjna), daughter of the celestial architect Tvastra or Vishwakarma. But she was unable to bear his effulgence, so having left her shadow,

Chhaya, to look after him she went to her father, who sheared much of the Sun's radiance. From the fragments thus chipped off, the discus of Vishnu, the trident of Shiva, the weapons of Kubera, the lance of Kartikeya and such other deadly weapons of several other gods were formed.

The Sun, or the Aditya, is supposed to have a large family. He has three wives, viz., Sanjna, Ragyi, and Prabha, besides Chhaya, formed from the shadow of Sanjna. A king named Raivat was born of Ragyi, Prabhat was born of Prabha. From Sanjna the Sun had two sons, viz., Vaivasvata Manu and Yama, and a daughter called Yamuna. Yama and Yamuna are said to be twins. From Chhaya, the Sun begot Savarni Manu, Sani (Saturn) and Vishti. The two Manus are related with racial evolution and social reorganisation of different human races during the different periods of manifestation or Manvantara.

Yama became the god of death, and Sani is the planet related with death. Yama presides over the planet Saturn. Yamuna and Tapti are two important rivers of north and south India. Vishti is a very fierce-looking demoness, connected with Time. Away from her husband, Sanjna assumed the form of a mare and began wandering in the universe. When the Sun became aware of the deception, he assumed the form of a horse and, having found her in her new form, produced the two Ashwini Kumars (q.v.).

There are many stories of the Sun's seductions. The Sun begot Karna from Kunti before she was married to Pandu. It was supposed to be an immaculate birth, without destroying her virginity. Karna became a hero of the Mahabharata and in many ways excelled Arjuna in bravery and military skill. It was difficult to vanquish him until he removed his armour on his own volition. The Sun also fathered Sugriva, the monkey chief who helped Rama trace and retrieve his abducted wife Sita, from the clutches of Ravana, the demon king of Lanka. Sugriva also provided the necessary monkey army to Rama in his fight with Ravana. It is said that Aditya gave the Syamantaka jewel to Satrajit, the father of Krishna's wife, Satyabhama.

As Martand, Aditya received from his mother the earrings obtained from the churning of the ocean which enabled him to maintain stability during his constant strife with his brothers. In the form of a horse, Aditya communicated Sweta Yajura Veda to Yajnavalka. Blavatsky describes Aditya as "neither Sun, nor Moon, nor stars, but the eternal sustainer of the luminous life which exists as it were behind all the phenomena." She further says: the Radiant Child of the Two, the unparalleled refulgent Glory-Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a Shoeless Sea of Fire, and the One Manifested into the Great Waters."

ADVAITA :[(A = not) + (Dvaita = duality)]. The non-dualistic school of Vedantic philosophy founded by Sankaracharya stressing the Supreme as one and the only one causeless cause of all. A philosophical system of absolute monotheism.

AFFLICTION :Adverse planetary effect. It arises in many ways, e.g. (1) placement of planets in the 6th, 8th, and/or 12th houses or their ruler ship of these houses; (2) association of a house or a planet with malefic Saturn, Mars, or Rahu; (3) occupation of Badhaka (q.v.) planets in a house or their association with any other planet; (4) Combustion (q.v.) of a planet; or (5) association of Sun with Saturn, Rahu or Ketu. Affliction is also caused to a planet if it occupies an inauspicious asterism.

AGASTYA :[(Aga = the immovable, a mountain) + (Asti = thrower); (Aga = pitcher) + (Asti =to exist)]. An ancient patron saint of Vedic astrology associated with the star Canopus. Tradition claims him to be still living in the South Indian hills where he went to teach science and literature and to revive occult teachings. Some spiritualists believe him to be middle-aged with Grey hair, often coming into physical contact with the disciples, though

precluded from the purview of visitors. Yet he is said to be as old as the Vedas. Many hymns in the Rig veda are attributed to him. He and Vashishtha are said to be the offspring of Mitra and Varuna (q.v.) whose seed fell from them at the sight of Urvasi, a celestial nymph. Lest the vital energy thus released be wasted, it was preserved in an earthen pitcher and at the appropriate time, born as a fish of great lustre'. As he was very small when he was born, not more than a span in length, he was called Mana, meaning a standard measure.

It is said that Agastya drank the entire ocean when it did not stop giving shelter to fugitive demons. He pushed down the Vindhya mountains when they insisted on obstructing the path of the Sun. He devoured the demon Vatapi and burnt to ashes his brother Ilwala, because they were destroying the Brahmin priests.

In the Ramayana, he is said to have received Rama, his wife Sita and younger brother Lakshmana at his hermitage and presented Rama with the bow of Vishnu, the arrows of Brahma, the quiver of Indra, and an invincible sword. He also presented him with a rare jewel obtained from the dead king Sweta.

Agastya redeemed his ancestors, suspended by their heels, by begetting a son, which he did by marrying a girl whom he had formed out of the most graceful parts of different animals. The sage is also said to have been related to the Rakshasas through his previous birth.

According to Blavatsky, Pulashya, a Prajapati or a mind-born son of Brahma, who was the progenitor of Rakshasas, had in a former birth a son named Dattoli, who was later known as Sage Agastya. Dattoli alone has six more variants to it, or seven meanings. He is called Dattoli, Dattali, Dattotti, Dattottri, Dambhobhi and Dambholi. These seven variants have each, according to Blavatsky, a secret sense, and refer in the esoteric commentaries to different ethnological classifications, and also to physiological and anthropological mysteries of the primitive races.

AGNI :Meaning (i) fire, god of fire, viz., Vaishvanara in the Rig Veda; (ii) personified primordial light, Bhuranya, the rapid carrier of Divine Spark; (iii) first emanation in the triple manifestation of spirit, force, and matter; (iv) central spiritual Sun, and (v) the electrical fire of life. One of the most ancient and most sacred objects of Hindu worship, Agni appears in three phases: (i) as Sun in heaven, (ii) as lightning in midair, and (iii) as ordinary fire on earth. Agni is one of the three great deities in the Vedas, viz., Agni, Vayu (or Indra) and Surya, who preside on earth, air and sky, respectively, and are equal in dignity. Agni is considered as the mediator between men and gods, as protector of men and their homes, and a witness to their actions. Agni is one of the Panch Bhutas (q.v.) and represents the primordial fire which carries forth life essence in all forms of manifestation. It exists in them, either in latency or expressed in their actions.

In the Puranas, fire in pre-manifestation state represents Shiva as a shaft of light which Brahma and Vishnu together were unsuccessful in exploring and locating its source. Brahma is also said to be the progenitor of fire as one of his sons married a daughter of Daksha and produced 49 types of fire. According to another story, Indra, an offspring of Kashyapa and Aditi, is considered identical with Agni as well as the Sun.

Agni emanated from the mouth of the Supreme; he later manifested the cosmos and revealed the sacredness of the Vedas. His carTier is a ram (which also means the first asterism, Aries). Agni had three sons, Pavaka, Pavamana, and Suchi, who were condemned by Vashistha to be born repeatedly. They appear as Vidyuta (electrical fire), Nirmatyā (fire produced by friction) and Suchi, as the solar flare. From Pavaka was born Kavyavahana, the fire of Pitris (q.v.); from Pavamana was born Saharaksha, the fire of the Asuras or the demons; and from Suchi was born Havyavahana, the fire of the gods. The three sons of Agni had 45 sons, so the family had altogether 49 persons identified with the 49 fires. They produced physical, psychic and spiritual energies in men by their permutations and combinations.

Agni is represented as having seven tongues, each of which has a distinct name and function. He has four hands and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, on which he is sometimes represented as riding. The seven flames of fire are named Kali (black), Karali (fierce), Manojava (mind-swift), Sulohita (blood-red), Sudhumravarna (smoke-coloured), Vishwaruch-devi (universally attractive), and Sphulingini (scintillating). They are the seven channels of cosmic, mundane and human evolutions; they represent the seven rays of the Sun, represented by seven horses of its chariot, or the seven heads of a single horse in it. The seven channels each with seven subsidiary currents make a total of 49 fires which move in both outgoing and in going directions. The fire manifests as Prana (q.v.), the vital life force in the physical body; as Kama, sexual passion in man's emotional nature; Manas, as the thinking principle in his mind-body; and Tapas, penance with austere sacrifices at the spiritual level. The total sacrifice of one's everyday life for one's divine nature or for the Supreme Being is represented by Swaha, the sacrificial fire. The fire aroused by Pavamana forges a union between thinking principle and Buddhist consciousness, thereby leading to an illumined mind which unfolds higher spiritual attributes in man.

The Sun is the visible symbol of cosmic fire functioning in the solar system; it vibrates at the highest spiritual level in man. Mars represents fire at the physical level, imparting to it the necessary vigour, enthusiasm and initiative. Jupiter absorbs the life force radiating from the Sun, and distributes it throughout the body for sustaining and protecting it from any untoward calamity. Agni presides over Kritika and Vishakha asterisms and is also related to Aridra, Hastha and Purva Bhadrapada. Aries, Leo and Sagittarius are fiery zodiacal signs.

The importance of fire and therefore of the stellar impulses linked with it in manifestation and everyday existence was emphasized by H.P. Blavatsky as follows:

The Spirit beyond Manifested Nature is the fiery Breath in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System, it is The visible Sun, the Spirit of Nature, the terrestrial God. And in, on and around the Earth, the fiery spirit thereof-Air, fluidic Fire; water, the liquid Fire; Earth, the solid Fire. All is Fire . . . The primitive names of the Gods are all connected with fire, from Agni. AGNI BHU :Born out of fire; Kartikeya AGNIHOTRA :Oblation to and maintenance of the sacred fire.

AGNIHOTRI :The priest who served the fire god and performed Agni Hotra every morning and evening as a duty enjoined upon the householders, offering Homa, oblations, to it.

AGNIVESHA :A sage, a son of Agni, and an ancient writer on medicine.

AHALYA :The most beautiful woman created by Brahma and given in marriage to Gautam (q.v.); He returned her undefiled even when she was kept under his charge for more than a year. Indra, in the guise of Sage Gautam, seduced her. Gautam, on discovering it, cursed Indra to have a thousand female generative organs on his body, which later, at the intercession of the gods, was changed to a thousand eyes. But Indra once again seduced Ahalya and this time the sage turned Ahalya into a stone. She was redeemed thousands of years later when she was touched by the feet of Rama. There are many, variations of this story. According to one, Gautam expelled Ahalya from his hermitage and deprived her of her, prerogative of being the most beautiful woman in the world. According to another story, he made her invisible, to be restored to her physical form only by the touch of Rama's feet.

This episode of Ahalya's seduction by Indra is explained mythological as Indra (Sun's carrying away the shades of night, as the name Ahalya also means and signifies night.

AHAMKARA :[(Aham = self) + (Kara = maker)] Egotism, self-love born of avidya (q.v.), spiritual ignorance; the conception of "I" distinguished from the universal One-Self

personality. In Vedanta, it is considered as the third of 8 producers of illusory creation in the sense of conceit, or the conception of individuality. It is rooted in the nature of Manas, the thinking principle, which arises from Mahat, the illumined mind. It is dual in nature as it has affinity with Atma-Buddhi as well as with the physical counterpart of man. Astrologically, Mercury produces self-conceit as well as spiritual ignorance, Avidya, especially when it is associated with the materialistically afflicted Sun, or when it is adversely aspected or is conjunct with Saturn or the nodes of the Moon (Rahu).

AHI :A serpent, a thief, the shadowy planet Rahu. In the Vedas, Ahi is a demon representing egotism and ignorance. It personifies thirst for life, lack of moisture, and existence of drought. Yet as Dhyani Chohans, it stands for mighty intelligent forces which give rise to and enact her laws in nature while themselves acting in accordance with laws imposed on them by yet higher powers. As a demonic power, Ahi was Vritra: (q.v.), the serpent of ignorance killed by Indra to save the world from destruction. Ahi represents the Sun and Rahu. As Naga it presides over Ashlesha (q.v.) and as Ahir-Budhanya it imparts wisdom to Uttara Bhadrpad (q.v.).

AHIRBUDHANYA :Also known as a dragon of the deep. It is one of the 11 primary Rudras (q.v.) produced by Sage Kashyapa and Surabhi, who was one of the daughters of Daksha Prajapati (q.v.). Ahirbudhanya produced 80 million invincible trident-holding secondary Rudras who were spread in all directions to protect mankind. Along with Ajaikapada, another primary Rudra, he formed the dual principles of light and darkness, heat and cold, and is personified, as Agni while Ajaikapada is Soma. Ajaikapada and Ahirbudhanya preside over Purva and Uttara Bhadrpadas (q.v.), respectively.

AHIRVRITRA :The dragon of primordial ignorance, which lies concealed in primeval darkness.

AJA :Meaning unborn, eternal Brahma, the zodiacal sign of Aries, a name of Moon and of Kamadeva. Born from the heart of Brahma, it is also known as Atmabhu, self-existent. It stands for the manifest deity, which is an outer cover of the ever concealed. It represents the primeval thirst for sentient existence personified by Kamadeva (q.v.).

Aries is known as Aja, which induces externalisation process and produces the energy to blossom in splendour. Aja is an epithet applied to many gods. It is also, the name of a prince in the solar race of kings sometimes he is said to be the son of Raghu and at other times the son of

Dilip the son of Raghu. He redeemed a celestial musician, a gandharva, transformed as a mad elephant. On his release, the gandharva gave Aja certain arrows, which enabled him to win and marry Indumati, the daughter of the King of Vidarbha, in a Swayamvara (where a bride herself selects her husband). When their son Dasharath, the father of Rama, grew up, Aja ascended to Indra's heaven.

AJA-EKA-PADA/AJAIPADA :[(Aja = ram) + (Eka = one) + (Pada = foot)]. Presiding deity of Purva Bhadrpad (q.v.), a primary Rudra born of Kashyapa and Surabhi, represents the sure-footed goat. It is transcendent cosmic energy, referred in the Atharva Veda along with Rohit, primarily concerned with producing heaven and earth. Ajaikapada establishes itself as the Sun to nourish the universe. (See Ahirbudhanya)

AJITAS :Unconquered. A title given to Vishnu, Shiva and many others. These are 12 classes of gods incarnating in each Manvantara (q.v.) and are often identified as Kumaras (q.v.), an epithet of Jnana Devas.

AJNA CHAKRA :[Ajna = to command) + (Chakra = wheel, energy centre)]. A term used in yogic literature to mean the energy centre located between the eyebrows. Also known as Brow Chakra.

AKASHA :Meaning sky, ether. A term with different meanings to different systems of Indian philosophy. It stands for the subtle, supersensuous, spiritual essence pervading all space. The cosmic void in which the entire manifestation takes place. In the latter, Aditi

(q.v. personifies the Vedic concept of Void. The Vedantists describe it as one of the five basic elements, the Mahabhutas (q.v.) and the Vaiseshikas (q.v.) considered it as one of the nine dravyas, substances, having the substratum of the quality of sound. Indra rules over Akasha. The Buddhists describe it as a state in cosmogenetic evolution. The Southern Buddhists made it one of the three eternal components of existence, the other two being law and Nirvana.

Blavatsky considers space and universe to be synonymous. In space there is neither matter, nor space, nor spirit, not all that and much more. She states it to be the root of life which, in its eternal, ceaseless motion, like the out- and in breathing of one boundless ocean, evolves but to re-absorb all that lives and feels and thinks and has its being in it. (SD. V. pp. 381-82) The occultists consider Akasha as the astral and sidereal light (q.v.) which contains within its shoeless waves not only promise and potency of every quality of life but also realization of the potency of every quality of spirit. It is anima mundi (q.v.), the world soul, the workshop of nature and of all the cosmos, spiritually and physically.

AKASHIYA DHRUVA :Celestial pole.

AKASHIYA VISHUWATA VRITA :Celestial equator.

AKHAND SAMRAJYA YOGA :A planetary combination producing a long life of affluence formed by Leo, Scorpio, Aquarius or Taurus as ascendant, making Jupiter rule either the 5th or the 11th house in a natal chart. The yoga also assumes that the rulers of the 2nd, 9th and 11th houses from the Moon are strong.

AKRITI YOGA :Depending upon the pattern of relationships, the following yogas are identified as Akriti yoga:(1) Gada, (2) Saket, (3) Pakshin, (4) Bajra, (5) Yava, (6) Shringataka, (7) Hala, (8) Kamal, (9) Vapi, (10) Yupe, (11) Shar, (12) Shakti, (13) Dand, (14) Nau, (15) Kuta, (16) Chatra, (17) Ardha Chandra, (18) Chap, (19) Samudra, and (20) Chara. (For results of these yogas, see them under their respective names.)

AKSHANSHA :Latitude.

ALAYA :Meaning a dwelling place, a receptacle. The universal soul. The name belongs to the Tibetan system of the contemplative Mahayana school. Identical with Akasha (q.v.) in its mystic sense, and with Mool Prakriti (q.v.) in its essence, it is the basis of all things.

Blavatsky considers Alaya as the soul of the world, or anima mundi (q.v.), which, according to esoteric teachings, changes its nature periodically. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods, changes during the active life period with respect to the lower planes. The Mahayana school considers it as the personification of Void ness. Yet Alaya is the basis of every visible and invisible thing, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe.

ALPAYU :Short span of life. Those who die young. The exact duration of this short span depend upon the life expectancy prevalent in the culture of the native under consideration. As a general rule, the period of Alpayu extends up to 32 years of age. (For determination of longevity in any chart, see author's Planets in Signs and Houses.

AMAR YOGA :An auspicious planetary combination formed in two ways, viz., (1) all cardinal houses occupied by all malefic, or by all benefices. In the former case, the native owns landed property and real estate, and in the latter case, he becomes rich and affluent; (2) Sun in Aries or in Leo occupies the ascendant, or any other cardinal or trine house while Moon is in exaltation or in its own sign, i.e., in Cancer or Taurus, and Jupiter and Venus occupy the 8th or 12th house in the natal chart. Amar yoga nullifies all evils in the horoscope.

AMARAK YOGA :A planetary combination formed by the lord of the 7th house placed in the 9th house, and the lord of the 9th in the 7th house while both these planets are in

strength. It bestows to the native long arms, big eyes, knowledge of law and religious scriptures. His wife is faithful to him and he leads a pure and moral life.

AMARESHWARA :Lord of the immortals. A title of Vishnu, Shiva, and Indra. The name of one of the 12 great Lingas (q.v.) situated at Ujjain in Madhya Pradesh.

AMATYA KARAKA :The planet with the highest longitude in a natal chart, irrespective of the sign in which it- is placed is known as Atma karaka while the planet with the second highest longitude is known as Amatya karaka. It is related with the welfare of siblings. (See Karakattwa)

AMAVASYA :New Moon day.

AMBA :Mother. A name of Durga. The eldest daughter of a king of Kashi (Varanasi), she became in a subsequent birth a chieftain of the Pandavas and incapacitated Bhishma, the grandsire of the Kuru dynasty. (See Mahabharata)

Amba is also the name of the eldest of the seven Pleiades, the heavenly sisters, each of whom was married to the seven sages of the constellation Great Bear.

AMBIKA :A sister of Rudra. In later times identified as Uma or Parvati, the consort of Shiva. Also the name of a younger sister of Amba who became the mother of Dhritarashtra, of the Kuru dynasty.

AMITABHA :[(A = not) + (mita = measurable) + (abha = splendour)]. Also a Chinese perversion of the Sanskrit Amrita Buddha meaning the Immortal Enlightened, which is a name of Gautam Buddha. The name has many variations such as Amita, Abida, Amitya, etc., meaning both 'Boundless Age' as well as 'Boundless Light.' The word is an anthropomorphised version of the original concept of the ideal of an impersonal divine light. Presently, it refers to one of the seven Adi Buddhas who is the heavenly prototype particularly of Gautam Buddha.

AMRITA :[(A = not) + (mrta = dead)] Nectar of immortality; ambrosia. Esoterically a state of interminable bliss; esoterically, it is the water of life, ambrosia, which, when taken, could lead to final beatitude. Also means the various things offered in sacrifice and more specially Soma. In the Vedas, ghritam, clarified butter, Soma, the sacred drink, and amritam, ambrosia, each attributed a distinct psychological state. The experience of the final beatitude leads to radical transformation, from which no retreat to uncertainty (and ignorance, avidya) is possible.

In Puranic stories, the ambrosial drink was produced during the churning of the ocean by the gods and demons. The gods tried to prevent the demons from partaking of the drink but Rahu and Ketu (q.v.), represented by Vasuki, who had served as the churning cord, surreptitiously partook some of it and became immortal.

AMSAVATARA YOGA :The planetary combination suggesting descent of an exalted is being into the body of an apparently simple person. It signifies limitations imposed on the incarnating ego, even after it attained high spiritual status. The yoga produces high status with fruits of spiritual and mundane achievements. (See Avatara Yoga)

ANAGAMIN :[(An = not) + (gamin = subject to return)]. Not subject to return. Buddhist term for third-degree initiation.

ANAGAMIN :The Dragon's Head, Rahu the invisible karmic planet.

ANANT SHESHA :[(Anant = infinite, inexhaustible) + (Shesha = end)]. The Serpent of Eternity, represented by the thousand-headed serpent, said to function as the couch of Vishnu. It is also said to support the world on its nose.

ANAPHA YOGA :A planet other than the Sun occupying the 12th house from the Moon constitutes Anapha yoga. Mars in this position makes the person powerful, self-controlled and a leader of persons engaged in undesirable activities. Mercury makes him proficient in oratory, an absorbing conversations, and skilled in social arts. Jupiter makes the native a serious-minded, righteous person spending money on charity. Venus makes the person a womanizer yet respected by persons in authority. Saturn leads to disenchantment, and the

nodes, to perversity. The Moon under the yoga bestows well-formed organs, good manners and self-respect. In old age, the individual becomes austere and renounces social involvement.

ANGIRAS :A Vedic sage, Many hymns of the Rig Veda are attributed to him. All Rishis accorded him high status. He is included as one of the seven Maharishis, one of the ten Prajapatis, and a frequent companion of Indra.

The name Angiras comes from, the same root as Agni, fire; many of his functions are associated with fire. Angiras inspires the lawgivers, is an author on astronomy, and is often considered a personification of Brihaspati, the regent of the planet Jupiter, or the planet itself. Angiras is also considered an epithet for the father of Agni. He is connected with hymns addressed to Agni, Indra and other luminous deities. One version makes him the son of Uru by Agneyi, the daughter of Agni; another makes him born from the mouth of Brahma. Even Daksha Prajapati is sometimes mentioned as his father.

His wives are Smriti (memory), Shradha (reverence), Swaha (oblation), and Sad (truth). His daughters were Richas (Vedic hymns). His sons were the Manes called Havishmats. Utathya, Brihaspati, and Markandeya were also said to be his sons.

Aurobindo ascribes to Angiras the role of the revealer of divine enlightenment. He considered Angiras to be in the first place a power of Agni, the Seer-Will. According to him, Angiras is also the seer, who works by light, by knowledge; he is a flame of the puissance of Agni, the great force that is born into the world to be the priest of sacrifices, and leader of the journey, the puissance which the gods are said to establish here as the immortal in mortals, the energy that does the great work. In the second place, Angiras is the power or at least has the power of Brihaspati, the truth-thinking and seven-rayed whose seven rays of light hold that truth which he thinks, and whose seven mouths repeat, is the word that expresses the truth. It cannot be doubted, Aurobindo says, that this host of troops of Brihaspati is meant to be the Angiras rishis, who by the true mantra help in the great victory. He even identifies Jupiter with Sage Angiras. Brihaspati is also an Angiras and one who becomes the Angiras-(SoV, pp. 152-65)

ANGIRASAS :A generic name for several Puranic individuals, a class of Pitris (q.v.). The word also stands for a river in Plaksha, one of the seven sacred islands in Sapta Dwipa described- in detail in Devi Bhagwatam. Blavatsky mentions the Angirasas as an intermediate race of higher beings between gods and men. She states Angirasas to be one of the names of Dhyanis, or Deva instructors, of the late third, fourth and even of the fifth race initiates. (SD. IV. 177)

ANGLES :Also known as Kendras, cardinal houses or the quadrants. The angles are very auspicious. All planets in these houses bestow affluence and happiness and active life. Even a malefic gives good results in the angles.

ANIMA MUNDI :Latin for Alaya (q.v.). The soul of the world. The divine essence, which permeates, animates and informs all, from the smallest atom of matter to man and God. Every human soul is, according to Blavatsky, born by detaching itself from the anima mundi, which esoterically means that our higher egos are of an essence identical with that which is a radiation of the ever-unknown universal absolute.

ANIVAHUPPU :A combination for planetary strength and its auspicious disposition given in Kapil Nadi Grantham. It refers to the strength of a planet arising from its placement in such a way that the remaining eight planets are distributed 4 in 6 houses on its both sides. The nodes are included among the planets considered under this combination. The central planet thus situated attains a powerful position. Even if it is not auspicious otherwise, this position enables it to produce beneficial results.

ANTAHKARAN :[(Antar = middle, interior) + (Karan = cause, instrument)]. The bridge between the lower and the higher mind; the link between the Divine ego and the personal

self of the man. The internal instrument, the soul, formed by the thinking principle and egoism.

ANTARIKSHA :Horizon. The firmament between heaven and earth, the sphere of Gandharvas, Apsaras, and Yakshas and such other celestial entities.

ANU :Minute; an atom; the smallest particle of matter.

ANUJANMAN :Younger brother.

ANULOMA :Born of a mother whose caste is inferior to that of the father. Viloma refers to the birth when the mother is superior in caste to that of the father.

ANURADHA :17th asterism extending from 2130 20' to 2260 40' of the zodiac. Tamas (q.v.) is its primary attribute. Its presiding deity is Mitra (q.v.) and lotus is its symbol. It imparts the impulse of growth towards spirituality as well as materialism, depending upon the inherent nature of the individual.

ANYONYASTAYA :Same as Parivartan (q.v.).

APACHAYA :The 1st, 2nd, 4th, 7th and 8th houses in a natal chart. (See also Upachaya and Panphara houses)

APASAVYA :A term used in Kalachakra (q.v.) Dasa calculation. Apasavya and Savya sequences are used to determine planetary relationships over different times in one's life.

APOKLIMA :The 3rd, 6th, 9th, and 12th houses in a natal chart. Planets attain 1/4 of their basic strength in these houses. Preponderance of planets in them makes the latter part of an individual's life brighter and more active.

APSARAS :Celebrated nymphs of Indra's heaven. Literally the word means 'moving in the water'; these nymphs are said to have emerged as a result of the churning of the ocean and are very fond of water sports. They are able to change their forms and are very liberal in granting their favours. At Indra's instance, they often detract the sages from their austerities, specially when Indra feels his throne threatened. They are denizens of Anatariksha (q.v.).

AQUARIUS :Meaning kumbha (sk) (a pitcher). The eleventh sign of the zodiac which extends from 3000 to 3300. Aquarius is airy and fierce, related to the western direction and is a Sudra by caste. It is powerful in day and likes to wander in forests. It produces struggles for earnest spiritual individuals but for a common householder it leads to inauspicious results, making his everyday life very hard.

Saturn is its ruler. The sign does not provide suitable milieu for exaltation or debilitation of any planet. Aquarius represents the release of the universal life force latent in an individual. It increases and intensifies material propensities. Under its impulse, frustration is greatly heightened if the individual does not have indifference to worldly attainments. (For details, see REA, pp. 123-31; MSVA, pp. 159-61)

ARA SAURIKARSHANA :Mutual aspect between Saturn and Mars

ARA SAURI YOGA :Planetary combination between Saturn and Mars. It produces serious afflictions.

ARDHA-CHANDRA YOGA :A planetary combination under which all planets occupy consecutive houses leaving the intervening cardinal houses vacant. The individual under this combination is happy, handsome, and is provided with much ornaments, gems and jewels.

ARDHA-NARISHWARA :[(Ardha = half) + (nari = female) + Ushwara = God)]. A concept suggesting polarization of primeval unity into active (male) and passive (female) energy forms and their mutual interaction in togetherness. This stage of cosmic manifestation is described in many ways in ancient religious literature. Mahadeva, the Supreme Lord, also known as Shiva (q.v.), is represented as half male and half female, denoting masculine and feminine energies to be functioning together. The Puranic stories refer to Brahma, as splitting himself into Brahma-Viraj (male) and Vach-Viraj (female) whose mutual interaction began human generation. Swastika represents the union of male and female I

together in action producing motion. Sankhya philosophy postulates Purusha (Spirit) and Prakriti (Nature) together, resulting in over lasting manifestation in action. The cosmic evolution from the primeval subjective state to the gross terrestrial manifestation results from the inter-action of polarized energy forms represented as Ardhanarishwara. It is analogous to Jungian psychology of balanced personality; i.e., a harmonious blending of male and female principles in an individual.

Astrologically, the zodiacal belt is divided between male and female signs [as under Hora (q.v.) division]. Planets are also paired together, such as Sun-Moon, Mars-Saturn and Venus-Jupiter, while Mercury is the interconnecting link between subjective and objective groups of planets.

ARDHAPRAHARA :An invisible satellite of Mercury. It is theoretically worked out as follows: Assuming the duration of a day is 30 ghatis (q.v.), Ardhaprahara rises after 14 ghatis on Sunday, 10 ghatis on Monday, 6 on Tuesday, 2 on Wednesday, 26 on Thursday, 22 on Friday, and 18 ghatis on Saturday. This period is proportionately changed if the duration of daytime differs. During nighttime, this satellite rises after 26, 22, 18, 14, 10, 6, and 2 ghatis, respectively, on these days.

ARGALA :Meaning a latch, a bar, or a bolt used for fastening a door or the cover of a vessel. Figuratively, it refers to some-thing intervening as an obstruction. In Jaimini astrology (q.v.), it is used to describe the obstructing effect of an intervening planet. It assumes that planets and signs of the zodiac affect other planets and signs by their aspects. These influences can be nullified by the presence of certain planets at certain places relative to these planets and signs. Such obstructing planets are known as Argalas.

ARGHA :Respectable oblation to a god. A small boat-shaped vessel often used for an oblation of water. In mystic literature, the word is also used for the Ark or the womb of nature, the crescent moon, or a life-saving ship.

ARHAT :The worthy one deserving divine honors. A title given to fourth degree initiates" who have attained Nirvana (q.v.). An Arhat is one who has entered the highest path (of return) and is emancipated from the bondage of involuntary rebirth.

ARIDRA :Meaning green, fresh, soft, moist. The 6th asterism extending from 660 44' to 800 00' of the zodiac. Its presiding deity is Rudra, the planetary ruler is Rahu and its primary motivation comes from Kama, passion. Its basic attribute is Rajas (q.v.). It is symbolized by a human head. The asterism represents the thinking capacity in man.

ARIES :The zodiacal sign extending from 00 00' to 300 00" of the zodiac. Mars rules over the sign, the Sun is exalted at 100 and Saturn is debilitated at 200. Aries is considered male by sex, a quadruped by species, and blood red in color. Its other characteristics are moving, fiery, barren or very few children, bilious in bodily humor, austere and sullied in appearance, rises from the hind part. Its abode is the surface of the earth containing precious stones and gems; it rules over minerals. The sign represents the first stirrings of cosmic ideation. It stands for the beginning of every creative impulse. In Vedantic philosophy, Aries stands for initial action, or Avarana Shakti, the veiling process. Its impulse is unsullied, noumenal in its original innocence containing within it all forms of evolutionary potential.

Aries is primordial dynamic energy, the eternal fire inherent in every form of creation in its latency. It is capable of acting in destructive as well as constructive manner. It shows the primeval polarization of cosmic unity.

The Puranic stories describe Brahma, the cosmic creator, born under this sign.

Aries imparts activity, eagerness to venture in new directions and undertake new explorations, experience happiness in creative activities and take greater interest in action than in results.

The sign is supremely suited for asceticism, yogic practices and austerities. It arouses great urge for renunciation of material wealth. It exerts strong spiritual influence and often

inspires the persons born under the sign to enter into religious discipleship. These persons are well meaning in their intentions, yet are extremely difficult to live with. Their social relationships are boorish, their married life strained, and professional career rough. Aries-born individuals are never satisfied. They desire to reach insurmountable peaks and feel independent. The sign produces radical changes and makes social behavior unpredictable. Aries produces too many contradictions in life.

Syn: Mesha (ram.), Vishwa (the universe), Kriya (physical action), Tamboor (a kind of musical instrument), Adyam (beginning), Vasta (goat, an abode), Pratham (primeval), Kshetram (sacred spot), Riksha (bear), Bhavam (an abode), Bha (delusion).

ARISTHAM :Meaning misfortune; unlucky omen. A planetary combination that produces unfavourable results and obstructs the fructification of auspicious ones. It accentuates illness, poverty, fatal accidents, and may even cause death.

ARISTHA BHANGA :Mitigation of unfavorable results expected by Aristha Yogas (q.v.). Three such alleviating combinations are (a) Mercury, Jupiter or Venus in a quadrant; (b) a strong Jupiter in ascendant, and (c) a strong ascendant lord in a cardinal house.

ARISTHA YOGAS:Planetary combinations producing misfortune. These combinations nullify auspicious results and produce hardships. Some of these combinations are listed below:

(i) Malefic (q.v.) associated with the 6th, 8th and 12th houses or their lords; (ii) Malefic aspects on a weak Moon; (iii) Sun, Mars, and Saturn in the 5th house; (iv) Mars, Saturn, or Sun in the 8th house; (v) malefic aspect on weak ascendant lord, Sun or at Moon; (vi) Sun, Mars, Rahu and Saturn in ascendant; (vii) exchange of signs between Jupiter and Mars; (viii) Mars and Saturn in the 2nd house while Rahu occupies the 3rd; (ix) Rahu in the 4th, and Moon in the 6th or 8th house; W Mars in the 7th, Venus in the 8th and Sun in the 9th house; (xi) Malefic in the 7th and 12th houses; (xii) Jupiter, Sun, Rahu and Mars occupy signs of malefic Planets while Venus is in the 7th house; (xiii) lord of ascendant associated with a malefic or flanked by two malefic, and a malefic positioned in the 7th house (it produces suicidal tendencies); (xiv) Saturn in the 8th house, Moon in ascendant, or alternatively, Venus and Moon in the 6th or 8th House (it leads to stomach disorder or maimed limbs); and (xv) Moon and Mercury in the 6th or 8th house.

ARJUNA :Meaning white, the bright or silvery color. The third Pandu Prince born, supposedly, of the radiance of Indra, hence he is also called Aindra, meaning, born of Indra. Arjuna was brave as the bravest, a highly skilled archer, proficient musician, aristocratic in temperament, generous, tenderhearted, and chivalrous. His extraordinary skill in archery has identified him with the astrological sign of Sagittarius. He was taught military science by Dronacharya, the greatest teacher of ethics, royal manners, as well as in military science during the Mahabharata period. Arjuna won Draupadi, a daughter of the Panchal king Draupada, in an archery contest and thus married her at her swayamvar.* Fraternal feud led to Arjuna's exile and during this period, he received further instructions in the use of arms from Parasurama, the sixth avatara (q.v.) of Vishnu. During the period of exile, he married Ulupi, a Naga princess and by her he had a son named Iravat. He also married Chitrangada, a daughter of the king of Manipur, and from her he had a son named Babruvahan. He visited Krishna at Dwaraka and there he married Subhadra, the sister of Krishna. By her he had a son, named Abhimanyu. Later on, he obtained the bow 'Gandiva' from Agni (q.v.). He journeyed to the heavenly world, where he, on resisting the advances of Urvashi, the most beautiful celestial nymph, was cursed with (temporary) impotence.

When his eldest brother, Yudhishtir, lost the kingdom in gambling, the five brothers went into exile for 13 years, including a year of incognito residence. During this period, Arjuna went on a pilgrimage to the Himalayas to propitiate gods and to obtain from them celestial weapons for use in the anticipated war against the Kauravas. On this occasion, he fought with Shiva (q.v.) who appeared before him in the guise of a mountaineer, but Arjuna having

found out the true character of his adversary, worshipped him, and obtained from him the Pashupata, one of the most powerful weapons. Indra carried Arjuna to his capital Amaravati where Arjuna spent some time improving his military skill and use of weapons. At the instance of Indra, he went to fight against the daityas (q.v.) of the sea and vanquished them. On his return, Indra presented him 'with a chain of gold and diadem and with a war shell, which sounded like thunder.' During the thirteenth year of exile, when he was expected to live incognito, he entered into the service of the king Virata, disguised as a eunuch (the nemesis of Urvashi's curse), and acted as a music teacher to Virata's daughter Uttara. Towards the concluding period of his incognito residence, he took a leading part in an assault on the side of King Virata and defeated his enemies, thus winning the lasting friendship of the king, which proved very useful in the course of his fight with the Kauravas. When the Kauravas, at the end of the Pandavas' exile, refused to return their kingdom, preparations for the Mahabharata war began and Arjuna secured the personal assistance of Lord Krishna as his charioteer. Before the actual battle began, Arjuna became despondent at the futility of the impending bloodshed. Krishna, then, related the famous Shrimad Bhagvada Gita to Arjuna in the battlefield in the presence of both the armies of Kauravas and the Pandavas.

The Mahabharata war lasted 18 days. On the tenth day, Arjuna wounded Bhishma mortally. He killed many of his adversaries, including Jayadratha and others. On the seventeenth day, he was stung by some reproaches of his eldest brother Yudhishtir and he would have killed him had not Krishna interposed; on the same day he miraculously escaped being killed by Karna (Arjuna's mother's son from the Sun-god before her marriage to his father Pandu) but an accident to Karna's chariot gave Arjuna the opportunity of killing him. After the victory following Yudhishtir's Ashwamedha horse, Arjuna, besides fighting and conquering many kings, also had an encounter with his own son Babhruvahana at the city of Manipur; there he was killed by his son but was restored to life by a Naga-charm supplied by his wife Ulupi. Arjuna was subsequently called to Dwaraka amid the internecine struggles of the Yadavas, the descendants of Krishna. There Arjuna performed the funeral rites of Vasudeva, the father of Krishna, and of Krishna himself. While he was escorting the wives of Krishna to their abode, he was humiliated and defeated by wayside marauders, which proved to be not only a great disappointment for him but also an eye-opener. He realized that all his powers, which were given to him by Lord Krishna, no longer existed after Lord Krishna's death. He was now a commonplace entity. Soon afterwards, he retired from the world to the Himalayas, where he perished in the snow along with his brothers and Draupadi.

(*Swayamvar is an ancient ceremony where marriageable maidens, brides-to-be, stipulated certain conditions, and any individual who could fulfill and accomplish them, could marry the girl as a result.)

ARKA :Meaning, a ray of light, a flash of lightning. Sun; Sunday.

ARTHA :Meaning, to strive, obtain, desire. The word means 'significance' specially of attaining worldly objects, such as riches, prosperity, etc. Artha is also one of the four ends of human life, the other three being Dharma (righteousness), Kama (passion, sexual urge, intense attachment), and Moksha (liberation from the cycle of births and deaths, Nirvana (q.v.), release). Artha is the primary motivational impulse of Bharani, Punarvasu, Makkha, Swati, Jyestha, Shravana and Purva Bhadrapada asterisms.

ARUDHA :Ascended. (See Arudha Lagna)

ARUDHALAGNA :Arudha refers to the relative distance of a sign as the lord of the sign is from the sign it owns. Arudha lagna is also known as Pada lagna, a term frequently used in Jaimini astrology. It is worked out by counting the same number of signs from the ascendant lord as it (the ascendant lord) is from the ascendant. For example, if the ascendant is Leo and the Sun is placed in Scorpio, four houses away from the ascendant

sign Leo, Arudha lagna will be four houses away from Scorpio where the Sun is placed. In this case Arudha lagna will be Aquarius.

ARUNA :Rosy red, the morning hue; the color of dawn. The dawn is personified as the charioteer of the Sun. While driving the chariot, Aruna sits facing the Sun rather than the horses. Aruna is of a later origin than the Vedic Usha. He is said to be a son of the Sage Kashyapa and Kadru.

ARYA VASU :One of the 7 rays of the Sun which, according to the Kurma Purana, nourishes Jupiter.

ARYAMAN :The presiding deity over the twelfth asterism, Uttara Phalguni. A Vedic deity whose interaction with Varuna, Mitra, and Bhaga enables a seeker to reach one indivisible light. Before a human being attains this position, he needs mighty strength, perfectly guided happy inner upsurgings, and constant endurance to reach his goal. Aryaman has the function of strengthening the endurance of the seeker. In all human endeavors, there is stress and strain of efforts, there is struggle. The resolution of conflicts on the path enables the individual to transcend narrowness (an aspect of Varuna) and establish harmony (Mitra). It requires intense austerity, penance, and mastery' over one's psychic reactions. It is through Aryaman's guidance and assistance that success in efforts is accomplished. Aryaman is the embodiment of endurance. The physical body, i.e., the jar, requires thorough baking before the nectar of immortality can be poured in it. This baking is done by the heat and austerity of Aryaman. Aurobindo states that Aryaman sums up in himself the whole aspiration and movement of man in continual self-enlargement and self-transcendence to his divine perfection. Dowson considers Aryaman as 'a bosom friend'. According to him, Aryaman appears in religious literature as the chief of the Pitris (q.v.); one of the Adityas, and one of the Vishwadevas. The Puranic stories make him to be an offspring of Aditi (q.v.).

ARYA SIDDHANTA :The system of astronomy founded by Aryabhatta in his work bearing his name. Aryabhatta is considered as the inventor of algebra; two of his works, viz., the Dasagiti Sutra and Aryashtasata published now under the title Aryabhattacharya were extensively known throughout the contemporary world. Aryabhatta was born at Kusumapura (Patna) in A.D. 476, and his first astronomical work was composed at the age of twenty-three.

ARYAVARTA :The land of the Aryans, synonymous with India. But more specifically it is the tract of land between the Himalayas and the Vindhya range and from the eastern to the western seas.

ASAT :[(a = non) + (sat = truth; the immutable, eternal, the one real banes)]. A metaphysical concept referring to 'non-being' rather 'nonbeing'; the incomprehensible nothingness. A synonym of matter, Prakriti (q.v.). The unreal or the objective nature is regarded as illusion, nature, or the illusive shadow of its one-true-essence.

ASCENDANT :Lagnam (sk.). Meaning, an auspicious moment; decisive moment; time of action. The point on ecliptic (q.v.) rising at the eastern horizon at the time of birth or occurrence of an event. The zodiacal sign at the time of birth.

In a horoscope, an ascendant represents general personality, opportunities in life, and the basic impulse motivating the individual. It indicates the physical appearance, general health, early years of one's life and the inborn vitality with which the individual meets life's challenges.

Jaimini astrology considers 6 kinds of ascendants, viz., Arudha or Pada; Bhava; Hora; Varnada; Ghatika; and Nisheka. All these are worked out differently and are intended to describe different aspects of the individual.

ASCENDANTS, TABLE OF :A table giving longitudes of different zodiacal signs rising at the ascendant corresponding to each sidereal time (q.v.).

ASCENSION, RIGHT :Visuvamsa (sk). A coordinate to locate a celestial body. It represents the arc of the celestial equator (q.v.) measured eastward from the vernal equinox to the foot of the great circle passing through the celestial poles and the given object on the celestial sphere expressed in degrees, hours, etc.

ASHADA, PURVA :The 20th asterism extending from 2520 20' to 2660 40' of the zodiac. It is ruled by Venus, its presiding deity is Aapas, the water god, and its primary attribute is Sattwa (q.v.) and the basic motivation comes from Moksha, liberation. It is considered Brahmin by caste, monkey by species, man by temperament. It represents the eastern direction. It is an auspicious asterism producing God's grace, pride and suitable conditions for spiritual growth. (See also MSK pp. 229-31.)

ASHADA, UTTARA :The 21st asterism, which extends from 2660 40' to 2800 00' of the zodiac, is an extension of the previous one, viz., Purva Ashada, and both together form the complete unit, yet there are subtle differences between them. Uttara Ashada is ruled by Sun, and Vishwadeva is its Vedic deity. Its primary attribute is Sattwa, and basic motivational impulse is also Moksha, liberation (the same as the previous asterism). It is, however, categorized as a warrior by caste, mongoose by species, but man (the same as the earlier one) by temperament. It represents the southern direction. It is a spiritualizing influence: it arouses humility, self-centeredness and deep-rooted sensitivity to cosmic unity. (See MSVA, pp. 232-34)

ASHLESHA :The 9th asterism containing 5 stars symbolizing a serpent extends from 1060 40' to 1200 00' of the zodiac. It is one of the most mysterious asterisms capable of imparting highly spiritualizing influence as well as the most depraved mentality. The asterism is ruled by Mercury. Its presiding deity are the Nagas (q.v.), the serpent custodians of spiritual wisdom. Its primary attribute is Rajas (q.v.) and the basic impulse is spiritual magnetism.

As the Moon is related to human psyche and the changes within it, and Mercury is concerned with intelligence, so are these planets closely related with this asterism; they endow it with great potential for mental development. Ashlesha imparts intellectual and mental development enabling those whom it affects to very much change their perception of life. These changes occur in the most unexpected ways which make the individual experience radical transformation in its thinking and relationships.

ASHUBHA :Meaning Krura, cruel, or a malefic planet such as Saturn and Rahu.

ASHRAM :Hermitage of a sage, or a monastery for ascetic contemplation. One of the four stages in the life of an individual as divided under the law of Manu, specially so in the case of a Brahman. These four ashrams or stages are (i) Brahmacharya, when the individual spends his time as a student under a spiritual preceptor, (ii) Grihastha, in which he is married and spends the life of a householder, (iii) Vanaprastha, the anchorite or the dweller of the woods who, having discharged his duties as 'a man of the world', retires to the forest to devote himself to self-denial and religious meditation, and (iv) Sanyasa, the religious mendicant who wanders about and lives with complete indifference to the mundane world and intent upon humanitarian work and final absorption, Moksha.

ASHWIN/ASHWINAU/ ASHWINI KUMAR

The 1st asterism extending over 130 20' of the zodiac. It is related with the Sun in many ways: the two ascetics represented by the asterism are said to be born of the Sun and his estranged wife Tvastri, when they had assumed the form of a horse and a mare. The various appellations, e.g., Abdijan (ocean-born), Pushakara-srajan (wreathed with lotus), Badavyayan (sons of the submarine fire) indicate their mystic character.

The Ashwini Kumars are said to be born of the Sun and the sky and are known as Dasra (the destroyer) and Nasatya (untruth). They are drawn in a three-wheeled chariot and the charioteer's seat is -divided in three sections. In the Vedas, they are described as two deities, very young and handsome in appearance, bright and of golden brilliance, agile, swift as falcons, possessed of many forms, riding in a golden car drawn by horses or birds, as

harbingers of Usha, dawn. They are the earliest bringers of light in the morning sky. They are hymned as the physicians of heaven who restored the sage Chyavan to youth and had prolonged his life when he had become old and decrepit. In the Mahabharata, they are described as the parents of the Pandu princes, Nakula and Sahadeva.

Ashwins, as an asterism, consisting of 3 stars, are symbolised in the form of a horse. The zodiacal sign Aries in which it occurs, is ruled by Mars but the asterism itself is ruled by Ketu. Its presiding deities are the two Ashwini Kumars. Its primary attribute is Rajas, and its basic motivating impulse is Dhanna, righteousness. It is classified as a merchant by caste, horse by species, and a god by temperament. It represents the south direction. The asterism imparts regenerative potential, leadership and 'thirst for sensation. The Sun is exalted in this asterism.

Blavatsky sums up the characteristic of the Aswinis -by describing them as the two Vedic deities, the twin sons of the Sun and the sky, the bright harbingers of the dawn, who prepare the way for the brilliant dawn for those who patiently wait through the night. They are the physicians of the heaven world inasmuch as they heal every pain and suffering and cure all diseases. They are the ocean-born, or Abdijan, crowned with lotuses. The Aswinis represent the transition from darkness to light, cosmically and metaphysically.

ASPECT :Meaning Drishti (sk), sight. Transference of planetary influences to another planet or house division as a result of their situation in relation to each other. Every planet casts direct aspect on planets located seventh from itself. Jupiter, Mars, and Saturn possess additional aspects, too. Jupiter aspects 5th and 9th additionally; Mars aspects 4th as well as 8th; and Saturn aspects 3rd and 10th besides their usual 7th aspect. These are full aspects; planets have three-quarters, half and a quarter aspects, too. These determine the strength of the impulse produced by their location. Full aspect produces 100 per cent result, three-quarters 75 per cent and a quarter aspect produces only 25 per cent of the inherent results of the planet aspecting.

Usually the aspects cover the entire house division on which the planet casts its aspect, yet the concentrated impact is restricted to a narrow range which differs for different planets. The range of concentration is known as Deeptamsa which is ± 100 for the Sun; $- \pm 50$ for Moon; $\pm 30\ 30'$ for Mercury; ± 30 for Venus; ± 40 for mars, $\pm 40\ 30'$ for Jupiter and $\pm 40\ 30'$ for Saturn.

Nodes do not have any aspect but some authorities assign them full aspect on the 5th, 7th, 9th and 12th houses, 3/4 aspect on 2nd , and 10th and 1/2 aspect on 3rd, 4th, 6th, and 8th houses.

Table 1 shows aspects of various planets. Jaimini astrology considers aspects based on the relationship between different signs. Planets located in any sign acquire the aspect assigned to them.

ASSOCIATION :A relationship produced by the position of two or more planets in the same sign or house. (Also see Asthamana.)

Aspects of Different Planets

Planets	Deeptamsa (+) or (-)	Full Aspect 100%	Three- Quarters 75%	Half 50%	One- Quarter 25%
Sun	100	7	4,8	9,5	10,3
Moon	50	7	4,8	9,5	10,3
Mercury	30 30'	7	4,8	9,5	10,3
Venus	30	7	4,8	9,5	10,3
Mars	40	4,7,8	Nil	9,5	10,3

Jupiter	40 30'	5,7,9	4,8	Nil	10,3
Saturn	40 30'	3,7,10	4,8	9,5	Nil

ASHTAKAVARGA :Meaning eightfold categorization. It depicts eightfold strength of planets excluding the nodes of the Moon but including the ascendant. It is worked out according to certain well-established rules for measuring the planetary strength. The strength of each planet depends upon the location of other planets and the ascendant in relation to it.

Eight full points are assigned to each planet. They can obtain strength varying from zero to 8 points which, plotted on different signs in a chart, determine the possibility of a transiting planet in inducing auspicious or otherwise effects during its sojourn in a particular sign. Four or more benefic points lead to the fructification of benefic results and elimination of any malefic effect of the planet's transit in that sign.

ASTERISMS :Also known as Nakshatras (sk) and lunar mansions. A portion of the zodiacal circle of 3600, beginning with 0' Off of fixed signs (q.v.) divided into 27 divisions, each of which division measures 130 20', represents one asterism, or Nakshatra. An additional asterism, viz., Abhijit, is sometimes added in between the 21st and 22nd ones, which alters the magnitude of some of these asterisms. The asterisms are powerful centers of radiation. Moon has special relationship with them. Its position in an asterism determines the ruler ship of planets over different periods in an individual's life. (See Dasa system)

ASHTA DISHA :Kashta = eight) + (disha = direction)]. Eight cardinal points; the eight-faced

ASTHAM :Eighth position, either from a sign or a planet. Such positions are considered inauspicious.

ASTHAMANA :Occultation or obscuration of a planet by the Sun. It is formed when a planet is hidden by the rays of the Sun. When other planets do the same, it is known as Samagama, meaning union or association.

ASTIKA :One who believes in God. An ancient sage, son of Jarat-Karu by a sister of the great serpent Vasuki (q.v.). He saved the life of the serpent Takshaka, when Janamejaya sacrii-ficed the serpents. Astika induced the king to forego his persecution of the serpent race.

ASTODAYA :Rasta = setting) + udaya = rising]. Helical setting and rising of a planet.

ASTOTTRI :A system of Dasa calculation (q.v.). Only 8 planets, instead of 9 under the popular Vimshottri system (q.v.), are taken into consideration under it to qualify for a cycle of 108 years of total planetary ruler ship (as against 120 years under Vimshottri). Depending upon the position of the Moon in different blocks of 3-4 asterisms in which even Abhijit, which is not considered in other systems, is included, the initial ruler ship of a planet is decided. Table 3 indicates the order of precedence of the planets, years of their ruler ship and the blocks of asterisms in which the placement of Moon qualifies initial ruler ship of a planet.

ASTRAL LIGHT :A concept similar to sidereal light of Paracelsus and other Hermetic philosophers. It has been popularised in modern times by occultists like H.P. Blavatsky, Eliphas Levy and others. Physically, it is the ether of modem science; metaphysically and in its spiritual sense, "it encloses within its shoreless waves not only promise and potency of every quality of life, but also the realization of the potency of every quality of Spirit." Blavatsky describes it as a subtle essence visible only to a clairvoyant eye, and is the lowest but one of the seven Akashic or cosmic principles. Eliphas Levy calls it the Great Serpent and the Dragon from which radiates humanity on every evil influence. Esoterically, it corresponds to the Vedantic concept of Mahashunya, the Great Void, from which

everything arises and to which everything ultimately merges. This Great Void refers to the beginning of creation while the Astral Light corresponds to the 'thought of God' or the reflection of Mahashunya surrounding our terrestrial globe containing the life story of everything on this earth.

Asterisms and Planetary Rulership under Astottri Dasa System

Blocs of Asterisms	No. of Asterisms in the bloc	Ruler ship of the planet	Duration of Ruler ship in years
Aridra, Punarvasu, Pushya, AshleshaMakkha , Purva Phalguni	4	Sun	6
Uttara Phalguni	3	Moon	15
Hashta, Chitta, Swati, Vishakha	4	Mars	8
Anuradha, Jyestha, Moolam	3	Mercury	17
Purva Ashadha, Uttara Ashadha,Abhijit, Shravana	4	Saturn	10
Dhanistha, Satbhisag, PurvaBhadrapada	3	Jupiter	19
Uttara Bhadrapada, Revati,Ashwini, Bharani	4	Rahu	12
Kxittika, Rohini, Mrigshirsha	3	Venus	21
Total	28	8	108

ASTRONOMY :Vedic astronomy was part of ancient occult tradition. It gave precise magnitudes, positions, motions, etc., of heavenly bodies based on their functioning over millennia. Their observation, if yogic methods of studying the stellar realm is included under it (See Patanjali Sutra, III. 27, 28 and 29), extended over innumerable yugas, manvantaras and kalpas. They fixed the calendar (both lunar and solar), described the zodiac and asterisms in great detail, calculated precisely the precession of the equinoxes, established the general laws of the stellar movements and observed and predicted the eclipses. They described the wobbling of the polar axis and even reported complete reversal of the poles. The earth was known to them as a sphere rotating on its axis and revolving round the Sun. Our world belonged to a heliocentric system, but the Sun derived its life essence from the Milky Way; it passed a portion of it to the Moon, which disseminated the same, according to its brighter and darker phases, nourished different kinds of entities and vegetation. The Sun was the ultimate dispenser of energy to the solar system, but it depended for its stability and existence on the Saptarishis, represented by the Ursa Minor. The ancient seers had detailed knowledge of visible and invisible satellites of different planets, extra-Saturnian planets, comets, nebulae, and galaxies connected with our solar system. The Puranic details of the stellar realm veiled much of the deeper knowledge of the heavenly world from the common readers, yet the available information in ancient Siddhantas displayed the accuracy of the ancient information.

The ancient astronomical knowledge, as reflected in observances, prescribed for sacrificial rites (Yajnas), temple architecture and the location of temples, and the various astrological impulses exposed the seers' perception of supra-physical forces intimately related with the physical astronomical system. They gave these details so as to enable the human individual to work effectively for his self-development and self-transcendence with a view to attaining divine perfection.

ASURA :[(i) (a = not) + (sura = god); (ii) (asu= breath) + (ra = to bestow)]. In the oldest parts of the Rig Veda, the term was used for the Supreme Spirit, the bestower of beneficence to the world. As a benefic power, it was applied to several of the chief deities,

e.g., Indra, Agni, and Varuna. In later times, the word acquired the opposite meaning and came to signify a demon or the enemy of gods. It was in this later sense that later Vedic and the still later Puranic periods applied the word to those who opposed divine and benefic powers. The churning of the ocean, samudramanathan, in which the gods and the demons took opposite sides, applied the word Asuras in the malefic sense.

The Taittiriya Brahmana states that the breath (asu) of Prajapati (Brahma) became alive, and with that he created the Asuras. In another part of the same work, he is said to have become pregnant and thus he created Asuras from his abdomen. The Taittiriya Aranyaka represents Brahma as the creator of gods, men, Pitris, Gandharvas, and Apsaras from water, and that the Asuras, Rakshasas and Pisachas sprang from the drops, which were spilt. The various other scriptures also attribute a divine origin to Asuras.

Blavatsky states that the word changed its meaning when ritualism and dogmatism got better of wisdom and the initial letter a was adopted as a negative prefix. It has now come to mean enemies of gods. Yet the Asuras cannot be outright condemned as unspiritual beings. There are many kinds of divine beings who are not necessarily gods. Many Daityas and Danavas and other descendants of sage Kashyapa from his several wives are opposed to gods, and at times usurped their kingdom, but they are not considered outright as devils. Rakshasas, who were the descendants of Sage Pulashya, belonged to a different category; their greatest weakness was greatly inflated egotism, which led them to much mischief and grief.

In Vedic astrology, presently Asura stands for Rahu which represents impediments (analogous to the Vedic Vritras (q.v.) arousing spirituality in the individual.

ASWAMEDHA :The sacrifice of a horse. It was performed by kings. It implied that he who instituted it was a conqueror and king of kings. It did not entail the killing of a horse, but the horse was let loose to wander in different directions without any restraint; he who stopped the horse had to fight the king who had let it loose or to accept his suzerainty. It was believed that the performance of one hundred such sacrifices would enable a mortal king to ascend the throne of Indra, and to become the ruler of the universe and the sovereign of gods.

ATALA :[(a = without) + (tala = surface, roof, bottom)]. Bottomless, unfathomable. One of the 7 islands or the lokas (q.v.) belonging to the nether world. Antipodes. One of the 14 realms of existence. Blavatsky states Atala loka to exist on the astral plane; it was once upon a time, according to her, a real island on the earth.

ATICARA :Accelerated motion of a planet, especially during its passage from one sign to another. Such an acceleration occurs after the planet's recovery from retrogression.

ATMA/ATMAN :Meaning soul, Brahman, essence, the natural temperament. Atm refers to one's own Self; Atma to Self-awareness, and Atman to the state of being supremely aware. Atmajnana is Self-knowledge, or knowledge of the soul; Atmatattwa is the true nature of the spirit, and Atmavidya the wisdom of the Self or Divine Wisdom. The Vedas spoke of Atmanam atmane pasya, meaning see Thyself by thyself. The Supreme Self can be known by itself and any knowledge about it based on any other source is only illusory and deceptive. Atma alone is the one real and eternal substratum of all, the essence and absolute knowledge, the Kshetrajna (q.v.), the knower of the field. It is the central core of pure awareness; it neither forgets, nor remembers. It is the ever-present substratum of the consciousness of egoism, it witnesses the experiences of three stages of consciousness, viz., waking, dreaming and the dreamless slumber. It is different from the five sheaths, viz., physical, pranic, sensational, mental, and blissful. Atman perceives all but it is not perceived by others. It is like the eternal ray of light which shines upon and through the darkness of matter, when the latter is able to reflect the same, but light itself cannot be penetrated by anything else.

Atma's relationship with Jivatma and Paramatma refers to the relationship of the subjective, noumenal individual scintilla with the noumenal universal fire on the one hand and the same life essence enmeshed in matter on the other. fivatma, the individual soul, is enshrined in individ-ual sheaths to which it constantly imparts the urge for liberation while experiencing the materialisation process and the resulting thralldom. On achieving pure awareness, liberation, the individual consciousness merges in the universal conscious-ness, Paramatma.

The philosophy of Vishistadvaita assigns a different status to Atman. When the individual has attained Moksha (q.v.), liberation, and the body dies at different levels of material existence, Jiva has already passed through several stages; on death, it goes with Sukshama Sharira, or the dreamlike illusive body, from the heart of the body to the Crown Chakra, Brahmarandra, located in the crown of the head, traversing the Sushumna Nadi, a nerve connecting the heart with the Crown Chakra. Jiva breaks through Brahmarandra and goes to the region of the Sun, Surya Mandal, or the aura of the Sun through the solar rays. Then it goes through a dark spot in the Sun to Paramapada, the source of Supreme Light. Iiva is directed on its passage by Atmajnana acquired by yogic discipline. Jiva thus proceeds to Paramapada with the assistance of Adhivahikas, the bearers in transit by various names, e.g., Archi, Ahas, Adityas, Prajapatis.

On attaining Paramapada, the source of Supreme Light, the individual attains the awareness of himself as the emanating spark from the uncreated ray. Atma is then combined with the Universal Spirit and becomes a part of it, yet as Atma it retains its individual identity. The status attained at this level is that of Pratyeka Buddha, the individual enlightened being. The soul's journey proceeds further when this individual awareness completely loses its distinctive character and merges wholly in the Universal Spirit to become Atman, the Supreme Soul, Brahman.

Currently, the word Atma or soul is used in many different senses. It is used as the word soul or anima mundi (q.v.), animal soul, spiritual soul, etc. These words merely refer to the central animating core of the being expressing itself through different sheaths at different levels of its existence.

The relationship between Atma, Buddhi, and Manas is astrologically represented by the disposition of the Sun, Moon, and Mercury.

ATMA KARAKA PLANET : The planet representing Atma; the Sun is the Karaka, dir the causative agent, of Atma. Atma Karaka planet in a horoscope is decided on the basis of the highest longitudinal progression of a planet, irrespective of the sign in which it is placed. The nodes of Moon in this reckoning due to their permanent retrogressional motion are counted from the end of the sign.

In predictive astrology, Atma Karaka planet attains great importance; all other planets are expected to bestow their support to it. The harmony between natural Atma Karaka planet, the Sun, and the special Atma Karaka position attained by a planet represents the unity of purpose or otherwise between the permanent nature of the individual, his soul and the course earmarked for him in the present birth.

ATREYA : A patronymic from Atri. A son or descendant of Atri (q.v.).

ATRI : A Vedic sage is said to have composed many hymns in praise of Agni, Indra, the Ashwins and the Vishwa-Devas. He was also considered one of the ten Prajapatis assigned the task of human generation. He is described as a mind born son of Brahma, and one of the seven gages related with several Manus, e.g., Swayambhu, Swarochitha, and the Vaivasvata. According to the Puranic stories, when Brahma asked them to create the universe, he went into deep meditation for several thou-sands of years, at the termination of which a drop of water fell from his eyes which took the form of the sage; Soma, or the Moon was born from this sage and his wife Anasuya, one of the daughters of Daksha, and she was

considered as one of the most pious ladies. Rama along with Sita and Lakshman visited Atri's hermitage during his exile from Ayodhya.

AVADHUTA :An ascetic who has renounced all worldly attachments and connections.

AVASTHA :Disposition of a planet. It is classified in 10 categories, viz., (i) Deeptha, illuminated or exalted; (ii) Swastha, healthy, owning its own sign, (iii) Mudita, joyous, owning a friendly sign; (iv) Shanthi, quiet, placed in auspicious subdivisions (v) Shakta, powerful, NO Vakra, in retrogression, (vii) Peedya, tormented, occupying the last quarter of a sign, (viii) Vikal, mutilated, when a planet is combust, (ix) Khala, mischievous when it is debilitated, and (x) Ashubha, inauspicious, when the planet is in its atichara (q.v.) or accelerated motion.

AVATARA :A descent. It refers to the descent of a deity, especially of Vishnu, or of some exalted being who has progressed beyond the necessity of involuntary reincarnations. These are of two kinds, viz., those -born from women, or appearing on the earth without any parent. The first indication, not of an avatara but of what subsequently developed into an avatara is found in the Rig Veda in the "three steps of the unconquerable preserver who strode over this (universe) and in three places planted his steps". This has been variously interpreted. The early commentators understood the three places to be the earth, the atmosphere and the sky; in the Earth, Vishnu was fire, in the air lightning and in the sky the solar light. Another sage interpreted it to mean the three positions of the Sun, viz., at its rising culmination, and as at setting.

The most common 10 avatars, according to Puranic stories are: Matsya, fish; Kurma, tortoise; Varaha, boar; Narasimha, man-lion; Vamana, dwarf; Parasurama, Rama with an axe; Rama, the son of Dasharatha, the ideal king, Krishna, the Lord who functioned as the charioteer of Arjuna enlightened him about the teachings of the Bhagavad Gita; Buddha, the son of Suddhodhana who finally became the enlightened Sakyamuni; and Kalki, who will appear at the end of Kaliyuga.

The Bhagavata Purana which greatly glorified the role of Vishnu enumerates 22 such incarnations: (1) Purusha, the male, the progenitor, (2) Varaha, the boar, (3) Narada, the great celestial musician, (4) Nara and Narayana, Vishnu floating on a serpent couch on the infinite water, (5) Kapila, the sage philosopher, (6) Dattatreya, the three-deities in one, (7) Yajna, the sacrifice, (8) Rishabha, the righteous king and father of Bharat, (9) Prithu, a king of the solar race, (10) Matsya, the fish, (11) Kurma, the tortoise, (12 & 13) Dhanwantri with nectar, the physi-cian of the gods and the drink of immortality, (14) Narasimha, the man-lion, (15) Vamana, the dwarf, (16) Parasurama, the sage with axe, (17) Ved Vyasa, the compiler of the Vedas, (18) Rama, the king of Ayodhya, who killed Ravana, (19) Balarama, the elder brother of Krishna, (20) Buddha, and (22) Kalki. After this listing, the Purana however mentions that the avatars of Vishnu are innumerable.

AVATARA YOGA :A planetary combination formed by (i) the ascendant occupying a cardinal Sign, i.e., Aries, Cancer, Libra, or Capricorn, and 00 Venus and Jupiter also in Angles, i.e., 1st, 4th, 7th or 10th houses, and (iii) Saturn in exaltation. The combination bestows spiritual blessings uplifting the individual's mind and heart enabling him to attain mystic awareness and inner wisdom. He becomes an erudite and deep student of religious and esoteric literature with psychic susceptibilities. The combination also bestows high status in society, renown for meritorious deeds and pilgrimages to religious and historical places. He shapes the character of the age in which he is born.

AVAYOGA BINDU :See Yoga Bindu.

AVIDYA :(Meaning ignorance, want of spiritual wisdom.) The Vedantic concept of illusion created by Maya (q.v.). Avidya makes an individual perceive the (unreal) phenomenal universe as real. The concept is based on the assertion that Brahma alone is Real and everything else is illusory.

AYANA :The Sun's monthly speed.

AYANAMSA : The difference between the Tropical (Sayana) and the Sidereal (Nirayana) longitudes. The beginning of the zodiacal circle under Sidereal system is always the fixed 00 of Aries; the Tropical System assumes the point of intersection of the celestial equator and the ecliptic at Vernal Equinox when the Sun begins its journey in the northern hemisphere as the 00 of Aries or the beginning of the (moving) zodiacs. It is estimated that in about A.D. 285 the two points were coincident. The gravitational pull of the Sun and the Moon produces retrogression to the-Equinoctial point leading to divergence in the two systems. In about 26,000 years this point is expected to complete the circle to meet the earlier point. This gives an annual divergence of 50.3". The Precession of Equinoxes is defined as the earlier occurrence of the equinoxes in each successive sidereal year because of the slow retrograde motion of the equinoctial points along the ecliptic.

The division of zodiac into various Signs in the western Tropical system does not refer to the same portion of the zodiac as the Sidereal or Nirayana system. As the referral 00 does not mark the same portion of the ecliptic, the zodiacal signs, though given the same name, are not identical under the two systems.

When we speak of converting a Western chart into the Hindu equivalent, it implies subtracting the Ayanamsa from the Tropical longitude. It suggests bringing into focus the same portion of the ecliptic, and the same name of the zodiacal signs while discussing the nature of planetary impulses.

Differences have arisen in the estimates of Ayanamsas. All the estimates do not agree on A.D. 285 as the year of nil Ayanamsa. The Western Sidereal astrologers usually use the Ayanamsa developed by Cyril Fagan and Donald Bradley, while in India, the two best known estimates are of N. C. Lahiri and B. V. Raman. For 1990, Lahiri's Ayanamsa is estimated as 230 43' 14", B.V. Raman's 220 16', 20", and Fagan-Bradley's 240 23' 46"; the same for A.D. 2000 will be 230 51' 11", 220 24' 44" and 240 44' 11" respectively.

AYUSHA KARAKA : Producer of longevity. (See Karakas)

BADHAKADHIPATI : Lord of obstructions. A planet, which invariably creates difficulties whenever it gets a chance to do so. Such a planet has the capacity to destroy the auspicious effects of lucky planets. There are several methods of identifying such a planet. The most extensive view is that the lords of the 11th, 9th or the 7th houses in a natal chart become dependent upon the ascendant or its lord, being placed in a cardinal, fixed or in a common sign.

BAHUDHANYA : 12th of the 60-year cycle of Samvatsara (q.v.). It is ruled by Brahma (q.v.). Individuals born during this year are bestowed with religious learning, skill in different arts, and humility in disposition.

BAHYA RASI : Also known as Bhoga Rasi. A term used in Jaimini Astrology for deciding the planetary ruler ship operating at any time. It is identified by counting the Dvara Rasi (q.v.) or the house under consideration from the ascendant, and extending the distance further by the same distance.

BAJRA YOGA : A planetary combination under which all benefices (q.v.) are located in the 1st and 7th houses in a natal chart. It makes the individual good-natured and lucky during the first and the last phase of his life.

BALARAMA : The elder brother of Krishna. Krishna is regarded as the full manifestation of Vishnu, but Balarama according to some is regarded as his seventh avatara. About his birth, the Vaishnavaites believe that Vishnu took two hairs from his body, a white and a black one which took birth as the sons of Devaki and Vasudeva. and became Balarama Krishna. Balarama. was of a fair complexion while Krishna was of a dark blue color. As soon as Krishna was born, he was carried to Gokula village to preserve his life from the tyrant Kamsa. Another legend states that the foetus itself was transferred from Devaki to Rohini (the personification of the 4th asterism) who became his foster-mother. Balarama and Krishna grew up together. When Krishna went to Mathura, Balarama accompanied

him and effectively supported him till he killed Kamsa. He was very fond of intoxicating drinks. His favorite weapons of assault were club, ploughshare, and pestle. He taught the technique of club fight, the use of mace in assault and defense to both Duryodhana and Bheema, the two heroes of the Mahabharata War fighting from opposite sides. He himself refused to take an active part on any side in the Great War.

Balarama was married to Revati, the personification of the 27th asterism. He was considered, according to one view, to be an incarnation of Sesha Naga (q.v.), the mythological serpent that supports the earth on his hood. When Balarama died, a serpent is said to have issued forth from his mouth to go to its divine habitat.

BALARISHTA

Period of serious affliction with the likelihood of its causing death during the child's infancy. There are three methods used for calculating it, which are known as Gandaristha, Graharistha, and Patakaristha. The first one occurs if a child is born at certain junction-points of zodiacal signs or of asterisms. The boundaries of Cancer-Leo, Scorpio-Sagittarius, and Pisces-Aries are considered inauspicious for this purpose. One-and-a-half-hour before the end of Ashlesha, Jyestha, and Revati, and the same duration before the beginning of Makkha, Moolam, and Ashwini is likely to cause infant mortality.

Graharistha refers to certain weak-nesses of planets at birth. Affliction of the Moon is one such important factor. A weak Moon accepted by malefic, and unsupported by any benefice produces the affliction, especially if it occupies the 3rd, 6th, 8th or the 12th house. In case the Moon is strong and is accepted by the powerful beneficial Jupiter, the evil effect is destroyed.

Patakistha depends on intricate relationships between certain zodiacal signs. This affliction is worked out on the basis of certain favorable or antipathy relationships between certain planets and signs. Each sign is assigned certain numerical values based on the planet-zodiacal relationships, on which basis the date of fatality is worked out. (For details see Jyotish Ratnakara, vol. I, pp. 214-39)

BHACHAKRA :An imaginary belt around the ecliptic through which the planets traverse during their sojourn around the Sun. It represents a space approximately 90 above and 90 below the path of ecliptic on which all the planets, including the Sun, traverse.

BHADRAPADA, PURVA :The 25th asterism extending from 3200 00' to 3330 20' of the zodiac. It consists of 2 stars symbolizing a sword. The Vedic deity Aja Ekapada (q.v.) presides over it. Jupiter owns the asterism. Its primary attribute is sattwa (q.v.) and its motivational impulse is artha (q.v.). It imparts fearlessness to those who are spiritual in temperament, but on the materialistic side, anguish and sorrow result from it. It impels the individual to work for universal unity with courage, vision, and complete detachment. Purva Bhadrapada imparts immensely active impulse: it radically affects the personal life of the individual concerned.

BHADRAPADA, UTTARA :The 26th asterism which extends from 3330 20' to 3460 40' of the zodiac. Saturn owns the asterism and the Vedic deity Ahir Budhnya (q.v.) presides over it. Purva and Uttara Bhadrapadas complement each other; together they are represented by 4 stars, which symbolise the four legs of a cot. The 2 stars assigned to Uttara Bhadrapada are also said to symbolise a twin as well as the number 2.

The primary motivating impulse of Uttara Bhadrapada is kama (q.v.); its primary attribute is sattwa (q.v.). Under this asterism opposing forces clash with each other. The asterism is categorized in the warrior class, and it imparts strong determination to persevere, protect, and cooperate with the Divine Plan, notwithstanding any hardship one may have to suffer. It is considered masculine, active and completely indifferent to worldly matters. It is classified as cow by species, and it lives to provide nourishment to others. The asterism leads the spiritually inclined individuals towards liberation, Nirvana, but if the individual is still on the materialistic side of evolution, it makes him careless, lazy, irresponsible and dull.

BHADRAYOGA :One of the five combinations under Pancha Mahapurushayoga (q.v.) Mercury in exaltation or in its own sign occupying a cardinal house either from ascendant or from the Moon produces Bhadrarayoga. The combination produces gracious behavior. Another kind of Bhadrarayoga is formed by the Moon and Jupiter placed in the 2nd house, the lord of the 2nd house in the 11th house, and the ascendant lord associated with benefices. The combination makes the person learned, intelligent, capable of understanding the feelings of others. He is skilled in many arts.

BHAGA/BHAGA DEVATA :Bhaga means female reproductive organ while Bhaga Devata is a Vedic deity who is invoked to bestow affluence, happiness and good luck. Both of them, in Vedic literature, represent the power that leads to light and delight. Explaining the significance of Bhaga or Bhaga Devata among the Vedic gods, Aurobindo states this deity along with Varuna, Mitra, and Aryaman, to be guardians of Light; these four together build up the divine state into its perfection. Together they also represent the essential trinity of Sachchidananda-Existence (Sat), Consciousness (Chit), and Bliss (Ananda) with self-awareness and self-force, chit and tapas. This state of consciousness and perfection is translated into its cosmic terms and equivalents as the four of all-devas-Vishwadevas. Varuna, the king, has his foundation in the all-pervading purity of Sat; Mitra, the happy and the mighty the most beloved of the gods, in the all-uniting light of Chit, many-charioted Aryaman in the movement and all-discerning force of tapas; while Bhaga is the all-embracing joy of Ananda. Bhaga also refers to the Sun, Moon, and Shiva. It presides over Uttara Phalguni the 12th asterism.

BHAKTI :Derived from the root referring to the act of separation, division; commonly translated to mean love, reverence, and devotion. In religion, it refers to divine love, which brings together the Supreme Self and the separated human individual. Realization of this separation produces intense desire for reunification. It can arise due to grief, mutation, or spiritual perception.

Narada (q.v.) classified Bhakti in 11 categories, viz., (i) glorification of the Lord's blessed qualities, (ii) infatuation with divine beauty, (iii) worship-ping, (iv) constant remembering of the Almighty, (v) serving the deity, (vi) friendly affection towards the various incarnations of god, (vii) devotion towards the Supreme as that of a son, (viii) loving as a married partner, (ix) Self-surrendering, (x) complete identification with the deity, and (xi) experiencing the pain of duality. (See Narada Bhakti Sutra, verse 82)

Bhakti cult is based on the philosophy of duality. The separation of the devotee from his beloved causes pain. In order to overcome it, he pines for the object of his love similar to the craving of Gopis for Krishna. Devotion is said to be of 3 kinds, viz., Sattwic (harmonious), Tamasic (inertial), and Rajasic (full of action with a sense of pride). It is approached equally by the mystics as well as by the occultists, making the approach possible both emotionally and intellectually.

BHANU :Brightness; a ray of light; beauty; the Sun, the sovereign. (See, Sun)

BHARADWAJA A Vedic sage, the son of Brihaspati (q.v.) by Mamata, the wife of Utathya, a rishi of great power. Bharadwaja was the father of Drona, the teacher of the Kauravas and Pandavas. The Taittiriya Brahmana describes him as the sage who lived through three lives and became immortal and ascended the heavenly world to unite with the Sun. In the Mahabharata, he is said to be living in Haridwar. In the Ramayana, he received Rama, Sita and Lakshmana at his hermitage when they were in exile. According to Puranic stories, he was adopted by King Bharat. There is also an allegorical story, which states that his mother, the wife of Utathya, was pregnant by her husband as well as Brihaspati. Dirghatamas, the son of her husband, kicked his half-brother out of the womb before the due time, but at this time Brihaspati told the mother 'Bhara-dwa-jam', meaning, cherish this child of two fathers', and this is how the child got his name Bharadwaja.

Bharadwaja is one of the **Sapta-rishis**, the seven sages, of the present **Manvantara** (q.v.), and represents the special ray of harmony. His basic teaching emphasizes that thirst for life must be given up for redemption from human bondage and sufferings.

BRARANI The 2nd asterism extending from 130 20' to 260 40' of the zodiac. It is ruled by **Venus**; its presiding deity is **Yama** (q.v.), the god of death. **Artha** is its basic motivation, and its primary attribute is **Rajas**. It consists of 3 stars symbolizing **Bhaga**, the female generative organ. It is classified as outcaste by caste classification, elephant by species and human being by temperament.

The esoteric significance of the asterism is revealed by (i) **Bhaga**, which also refers to one of the four Vedic gods included under **Vishwadevas** (q.v.). This god stands for Divine Ecstasy, or Bliss, which is a basic aspect of the Supreme Spirit. The asterism as such produces great delight which may sometimes be followed by material disappointment. The second aspect of the asterism is signified by (ii) **Shakti**, which as the asterisms primeval element provides the necessary environmental backing for its creative functions. (iii) **Yama**, the presiding deity of the asterism reveals its third main feature. **Yama** leads to complete annihilation of everything phenomenal. The asterism is expected to reveal the inner subjective significance of different conditions of existence. (See MSVA pp. 174-76)

BHASKARA [(Bhas = light, lustre) + (kara = to cause)]. A name given to the Sun. It stands for the 'life-giver' and 'the light-maker'.

BHASKARA YOGA A planetary combination formed by **Mercury** placed 2nd from Sun, **Moon** 11th from Mercury, and **Jupiter** in a trine house from the Moon. These conditions imply that Mercury is 2nd from Sun, Moon is 12th, and Jupiter is either in the 4th or the 8th house from

Sun. A person born under this combination is courageous, powerful, learned, has deep knowledge of religious scriptures, mathematics and classical music.

BHAVA (i) A house-division in a natal chart corresponding to the signification of a house. In equal house division chart, each house measures 30 degrees and corresponds to a zodiacal sign; these house divisions do not necessarily correspond to an aspect of life as denoted by different house divisions. There are several methods for deciding the extent of different bhavas: the **Regiomontanus'** house division is one such method of demarcating the limits of a house. Depending upon the latitude, season, and time of birth, the size of different bhavas in a horoscope may be different from one another. (ii) **Bhava** is also the 8th year in a cycle of 60 **Samvatsara** (q.v.). It is presided over by **Brahma**. Persons born during this year are ambitious, skilled in many arts, and fond of flesh-food.

BHAVA KUNDALI The horoscope in which planets are shown in different house divisions worked out on the basis of precise delineation of different bhavas, which are neither necessarily synchronous with zodiacal signs, nor of equal divisions.

BHAVA MADHYA The mid-point of the extension of a house division.

BHAVA SANDHI The borderline between two house divisions. Planets situated at these points are considered ineffective.

BHAVAT BHAVAM :An important principle of predictive Vedic astrology. It suggests that the significance of a house is deciphered by the disposition of the same house relative to it. It implies that the significance of, for example, the 2nd house can be determined also by taking into account the 2nd house from the 2nd house, which will be the 3rd house in a natal chart. To give another example, the significance of the 5th house should be decided in conjunction also with the 5th from the 5th house, which will be the 9th house in the horoscope.

BHAVYA YOGA :A planetary combination formed by **Moon** in the 10th house, the navamsa lord of Moon in exaltation, and the lord of the 9th house associated with the lord of the 2nd house. This combination makes a person rich, respected and learned; he may be renowned as a botanist and a collector of artifacts.

BHERI YOGA :The planetary combination which is formed in 3 ways: (i) all planets occupy the ascendant, in the 2nd, 7th, and 10th houses; (ii) Venus and the lord of ascendant are placed in a cardinal house from the ascendant, and the lord of the 9th house is strong. (iii) Venus and the lord of Ascendant and Jupiter are in mutual angles and the lord of the 9th house is strong. All these combinations make the individual learned in scientific subjects, practical in mundane affairs, and well provided with wealth and luxuries of life.

BHIKSHU :From the word Bhikkhu in Pali language; a mendicant.

BHOGA :Experiencing sexual enjoyment; an object of pleasure. The expanded hood of a serpent.

RHOGA KARAKA :Venus; the planet of affluence and sensual pleasure.

BHOGYAMSA :Longitudinal distance traversed (specially in any specific zodiacal sign).

BHOGAYONI :[(Bhoga = experiencing of pleasure as well as of sufferings) + (Yoni = womb, female generative organ, a place, a species)] = The individual born to experience the conditions of life imposed on him.] The individuals born primarily to reap the consequences of their earlier karmas (q.v.). It assumes that the present efforts of an individual are not (very much) reflected in the existing conditions of his life, especially the pleasures and sorrows he is made to suffer. Bhoga Yoni refers to such individuals who are born mainly to experience these consequences, while Karina Yoni refers to such individuals who are born primarily to generate fresh karmas and their past karmic fruits are temporarily put in abeyance. They may not be allotted the fruits of past karmas to be born in the given incarnation which they may have to encounter in subsequent births. Devas or the shining ones belong to the first category, while the human individuals generally belong to the latter. In fact, a clear-cut distinction between these two categories among the human individuals is not always possible.

BHRATRI KARAKA :Significator of brothers. Apart from Mars which is the natural Bhratri Karaka planet, the lord of the 3rd house and the planet attaining the third highest longitudinal distance among all the Signs also acquires this status.

BHRIGU :A Vedic sage and seer. He is called a 'Son' by Manu (q.v.) who confides to him his Institutes, the basic elements of his jurisprudence. Bhrigu is one of the seven Prajapatis (q.v.) and is regarded as the founder of the race of Bhrigus or the Bhargavas in which was born Jamad-agni and Parasurama. Bhrigu also stands as an epithet for the planet Venus and the sage who identified Vishnu as the God worthy of universal worship among the Trinity (q.v.). He officiated at Daksha's performance of sacrifice, yajna; Bhrigu had a beard which at the turmoil ensuing at the yajna was pulled out by Shiva. Blavatsky mentioned that "the very erudite Dr Kenealy made Bhrigu the fourth, out of his twelve 'divine messengers' to the world, adding that his religion spread even to Britain where his followers raised the megalithic temple of Stonehenge". But she added that this is a hypothesis based merely on Dr Kenealy's personal speculation. (See Glossary, p. 57)

BHUJA :Arms; sides of a triangle.

BHUKTI :Sub-period of planetary ruler ship within the main Dasa Period (q.v.).

BHUMI :Land; Earth.

BHUMI PUTRA [(Bhumi = Earth) + (Putra = Son) Earth's Son]. The planet Mars.

BHUPA YOGA :A planetary combination formed by the lord of the 5th or 9th house from the sign where & Navamsa lord of Rahu is posited occupying its own sign and expected by Mars. The combination makes the individual born under it victorious in warfare and bestows on him high military status.

BHUTA :Means that which is over. Any being, divine, human or others. Mythological, it refers to malignant spirits. In Vayu Purana, Krodha (anger) is said to be their mother. The Bhutas are the attendants of Shiva, who is held to be their king. Metaphysically, the Bhutas stand for that which stimulates sense organs. In the sense of Panch Bhutas or the five

primeval elements, they stand for Prithvi (earth), Apas or Jala (water), Tejas or Agni (fire), Vayu (air) and Akasha (ether or sky). (See Panch Maha Bhutas)

BHUTASARGA :[(Bhuta = being, past) + (sarga creation)]. The second creation of the elements; the creation of the world; the class or order of created beings.

BIJA :(Also spelt as Vija) [bi = to disjoin, scatter, separate; jan = to generate, produce, be born]; seed; semen; germ; to go in different directions; to diffuse. Also implies the cause or the beginning of any chain reaction. The nucleus.

BIJASPHUTA :[(Bijam = seed, semen) + (sphuta = bursting forth, manifestation) = possibility of begetting progeny]. A factor in determining the possibility of begetting a child of one's own. Along with kshetra sphuta (q.v.) and progeny tithi sphuta (q.v.) this factor is used in deciding the final outcome.

Bijasphuta is applicable to male horoscopes, and kshetra sphuta to female horoscopes; and progeny tithi sphuta is used for calculating the highly opportune date for copulation with a view to begetting an offspring.

One method of calculating the child-bearing possibilities is to add the longitudes of the Sun, Venus, and Jupiter in the husband's chart and work out the resultant sign and its navamsa (q.v.). Alternatively, the longitude of the Sun can be multiplied by 4, and that of Venus and Jupiter by 3, and then together, to find out the sign and its navamsa. If both, the resulting sign and navamsa are odd signs, the individual is virile with good prospects of begetting an offspring; if both are even, the virility is doubtful. In case one is an odd sign and the other even, the progeny may be delayed but there is a possibility of one's having his own offspring.

BRAHMA :(Neuter). The supreme soul of the universe, self-existent, absolute, and eternal from which all things emanate and to which all return. It must be distinguished from Brahman, and Brahma (masculine) (q.v.) (pronounced Brahmaa). Brahma (neutral) is sometimes also known as Brahman (q.v.), which is the impersonal, supreme and unrecognizable principle of the universe, from the essence of which everything emanates and into which everything returns, which is incorporeal, immaterial, unborn, beginningless, and eternal. It is all pervading and infinite in its manifestation, in all nature, animate and inanimate, in the highest god, and is manifested in the tiniest creature. Although not worshipped, it is the object of abstract meditation practiced to obtain absorption into it and thus getting released from bondage and restrictions.

BRAHMA :(Masculine) (pronounced Brahmaa): The first member of the Hindu Trinity, the other two being Vishnu and Mahesh (also known as Shiva). He is the Supreme Spirit manifest as the active creator of the universe; the male and the alleged creator, exists periodically in his manifestation only, and then goes into Pralaya, dissolution. In Vedic theology, he sprang from Hiranyagarbha, the mundane or the golden egg deposited by the supreme first cause. Aurobindo states that Brihaspati (q.v.), Brahmanaspati (the deity presiding over Jupiter), and Brahma were considered almost identical by the ancient sages. In the later Puranic theologies, Brihaspati and Brahma became separate deities. Brihaspati did not possess great importance and was relegated as the spiritual teacher of gods, and incidentally as the guardian of Jupiter, while Brahmanaspati, who once linked the two, disappeared altogether.

Brahma is the Prajapati, the lord and father of all creatures. He began manifestation by dividing himself in two, male and female. When Brahma created the world, it remained unchanged for one of his days, which lasted for 2,160 million mortal years. Everything, except the sages, gods, and elements in the world are then consumed by fire. When he wakes up, after a similar period of night, he again restores creation, and the process is repeated for a hundred years, measured in terms of the duration of his days and nights. After this, he himself expires, and along with all the gods, sages, and the universe resolves into the constituent elements.

Brahma is said to be red in color, has 4 heads, one of his heads (the fifth) having been burnt by Shiva because it had spoken disrespectfully. Brahma has four hands and 8 ears.

BRAHMAN : (Also see Brahmin) Generally refers to the highest caste in ancient India, the sacerdotal class, the members of which may be, but are not necessarily, priests. It also refers to the works composed by and for Brahmins; occasionally used as a synonym of Brahma (neuter). As sacred books, they are commentaries on those portions of the Vedas which were intended for ritualistic use and guidance of the dvijas (the twice-born) or the Brahmins. Aurobindo states that Brahman in the Vedas signifies ordinarily the Vedic word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is the voice of the rhythm which has created the worlds and goes on creating perpetually. This vast being, this all-containing and all-formulating consciousness is Brahma. It is the soul that emerges out of the sub conscient in Man and rises towards the super coincident. The word of creative power willing upwards out of the same is also Brahman. (See SoV, pp. 303-13)

BRAHMANASPATI : A Vedic deity; known as the planet Jupiter in exoteric works. This deity is supposed to link together two cosmic creative functions. The all-containing and all-formulating consciousness creates the worlds out of the waters of sub conscient by the mantras. The word power is different from the conscious soul power at the root of manifestation. The former, represented by Brihaspati, is an expression of the latter, Brahma. In the name Brihaspati, the two varying stresses are unified and equalized. It is the link between the general and the special aspects of the same deity, variously known as the Divine, the Deva, or the Supreme.

BRAHMARANDRA : (Brahma = the Supreme Spirit; randra = a slit, fissure, hole). A term used in yogic literature. It refers to an aperture on the top of the head through which the soul is supposed to exit at death (See Kundalini). A spot on the crown of the head (See Sahasrara) connected with the heart by Sushumna Nadi (q.v.), a nerve in the spinal column.

BRAHMARISHI : A great sage belonging to the Brahmin caste. A rishi is a sage or an inspired poet, but the Indian tradition graded them as different orders of Prajapatis (q.v.). These grades are (i) Rajarishi, (ii) Brahmarishi, and (iii) Devarishi. Rajarishi is a royal sage, a man of the kshatriya caste (of princely or royal status) who by his pure and holy life on earth to be a great sage, demi-god has risen to Indra's heaven. Brahmarishis belong to the highest caste and by their austerity and saintliness have attained the wisdom of the Supreme Self. Devarishis are divine sages of the celestial class, who dwell in the regions of the gods, such as Narada. These sages are generally the mind born sons of Brahma or they have attained perfection upon earth and are given the exalted status.

BRAHMAVIDYA : The wisdom about the Supreme Self. The knowledge, the esoteric wisdom, about Brahma (neuter and masculine) and his true nature in both the aspects.

BRAHMIN : (Also known as Brahman). The first of the four castes, the sacerdotal class, the members of which may be, but are not necessarily, priests. A Brahmin is the chief of all created beings; his person is inviolate; he is entitled to all honors, and enjoys many rights and privileges. According to Shatapatha Brahmana, Brahmans are the gods who have learnt the Vedas and chant them; they are human gods. The chief duty of a Brahman is to study and teach the Vedas; to perform sacrifices, yajnas, and other religious functions. All the asterisms (q.v.) are classified according to the four castes to indicate their nature, duties, and general influence. Asterisms classified as Brahmans are Kritika, Purva Phalguni, Purvashada, and Purva Bhadrapada.

BRIHASPATI : A Vedic deity and preceptor of gods; the planet Jupiter (q.v.).

BRIHAT SAMHITA : A celebrated work of astrology by Varaharnihira (A.D. 505-576). The term Samhita means 'compilation, and Brihat Samhita (Major Compilation), encyclopedic in its contents' deals with almost every subject even remotely connected with predictive science. It includes detailed chapters on astrological, seismological, sexual, and

psychological subjects. It also dwells upon portents, market fluctuations, gems and precious stones, palmistry, physiognomy and worship of stellar deities. The work is executed in superb poetic language. Al-Beruni, who came to India in A.D. 1030, translated the work into Arabic and introduced it to the Middle East and the West. During recent times, Dr. Kern translated it in English and it is now available as translated and annotated by many Indian writers too.

BUDDHA :The enlightened being who reveals to the world the way to Liberation, Nirvana. To become a Buddha, one has to break through the bondage of sense and personality to acquire complete perception of the Real Self and learn not to separate it from all other selves. (See also Buddha Siddhartha)

BUDDHA SIDDHARTHA :The name given to Gautam, the prince of Kapilavastu, the son of king Suddhodhana. Gautam was born in 621 B.C. He left his father's palace to become an ascetic in 597 B.C., became a full Buddha on the full moon night of Vaisakha in 592 B.C. and entered Nirvana in 543 B.C. These dates are given differently by different traditions, though only with slight variations. Siddhartha was the most perfect of all mortal men that the world has even seen. Gautam Buddha, the fourth of the seven Buddhas and seven Tathagatas, had the most powerful influence in spiritualising the world. He is considered the ninth avatara of the Hindus. (See The Light of Asia by Sir Edwin Arnold)

According to Dr B.V. Raman, Gautam Buddha was born on 14 April 623 B.C. at about midday at Lat. 27° 8' North, Long. 83° 5' East, the planetary position of the epoch is given as Sun 290 Y; Moon 2000 45'; Mars 260 54'; Mercury 530 6'; Jupiter 110; Venus 60 12'; Saturn 240 36'; Rahu 860 54' and Lagna 116° 45'. Ayanamsa +140 16'.

BUDDHI :Universal soul; mind. Cognition of sensations through the sense organs resulting from the interaction of mind (citta) which produces knowledge of the external world. It produces intuitive awareness either of the inherent qualities of an external object or higher spiritual laws and their operations, which are not perceived by consciousness. It is intuitive awareness, resulting from intonations of spiritual illumination. It functions like a mirror reflecting the spiritual, Atmic, messages. In the reverse process it filters the mundane experiences to comprehend the Atmic manifestation. In Sankhya philosophy, Buddhi is the second of the 20 elements involved in manifestation. Astrologically, the Moon reflects Buddhist consciousness and stands as a component of the higher triad, represented by Atma (Sun), Buddhi (Moon) and Manas or Citti (Mercury).

BUDDH :Wise, intelligent. The planet Mercury, son of Soma, the Moon, Rohini or by Tara, who was a wife of Jupiter. Buddh married Ila, daughter of Manu Vaivasvata, and from her had a son named Pururava. [Ila or Ida is primarily food, refreshment or libation of milk. She is called the instructress of man.] **BUDDHAYOGA :**A planetary combination formed by Jupiter in ascendant, Moon in a cardinal position from Jupiter, Rahu in 2nd from Moon, and the Sun or Mars in 3rd from Moon. An individual born under this combination attains renown, erudition, intelligence, and a social status of high order. He does not have enemies.

BADHAKADHIPATI :Lord of obstructions. A planet, which invariably creates difficulties whenever it gets a chance to do so. Such a planet has the capacity to destroy the auspicious effects of lucky planets. There are several methods of identifying such a planet. The most extensive view is that the lords of the 11th, 9th or the 7th houses in a natal chart become dependent upon the ascendant or its lord, being placed in a cardinal, fixed or in a common sign.

BAHUDHANYA :12th of the 60-year cycle of Samvatsara (q.v.). It is ruled by Brahma. Individuals born during this year are bestowed with religious learning, skill in different arts, and humility in disposition.

BAHYA RASI :Also known as Bhoga Rasi. A term used in Jaimini Astrology for deciding the planetary ruler ship operating at any time. It is identified by counting the Dvara Rasi

(q.v.) or the house under consideration from the ascendant, and extending the distance further by the same distance.

BAJRA YOGA :A planetary combination under which all benefices (q.v.) are located in the 1st and 7th houses in a natal chart. It makes the individual good-natured and lucky during the first and the last phase of his life.

BALARAMA :The elder brother of Krishna. Krishna is regarded as the full manifestation of Vishnu, but Balarama according to some is regarded as his seventh avatara. About his birth, the Vaishnavaites believe that Vishnu took two hairs from his body, a white and a black one which took birth as the sons of Devaki and Vasudeva. and became Balarama Krishna. Balarama. was of a fair complexion while Krishna was of a dark blue color. As soon as Krishna was born, he was carried to Gokula village to preserve his life from the tyrant Kamsa. Another legend states that the foetus itself was transferred from Devaki to Rohini (the personification of the 4th asterism) who became his foster-mother. Balarama and Krishna grew up together. When Krishna went to Mathura, Balarama accompanied him and effectively supported him till he killed Kamsa. He was very fond of intoxicating drinks. His favorite weapons of assault were club, ploughshare, and pestle. He taught the technique of club fight, the use of mace in assault and defense to both Duryodhana and Bheema, the two heroes of the Mahabharata War fighting from opposite sides. He himself refused to take an active part on any side in the Great War.

Balarama was married to Revati, the personification of the 27th asterism. He was considered, according to one view, to be an incarnation of Sesha Naga (q.v.), the mythological serpent that supports the earth on his hood. When Balarama died, a serpent is said to have issued forth from his mouth to go to its divine habitat.

BALARISHTA :Period of serious affliction with the likelihood of its causing death during the child's infancy. There are three methods used for calculating it, which are known as Gandaristha, Graharistha, and Patakaristha. The first one occurs if a child is born at certain junction-points of zodiacal signs or of asterisms. The boundaries of Cancer-Leo, Scorpio-Sagittarius, and Pisces-Aries are considered inauspicious for this purpose. One-and-a-half-hour before the end of Ashlesha, Jyestha, and Revati, and the same duration before the beginning of Makkha, Moolam, and Ashwini is likely to cause infant mortality.

Graharistha refers to certain weak-nesses of planets at birth. Affliction of the Moon is one such important factor. A weak Moon accepted by malefic, and unsupported by any benefice produces the affliction, especially if it occupies the 3rd, 6th, 8th or the 12th house. In case the Moon is strong and is accepted by the powerful beneficial Jupiter, the evil effect is destroyed.

Patakistha depends on intricate relationships between certain zodiacal signs. This affliction is worked out on the basis of certain favorable or antipathy relationships between certain planets and signs. Each sign is assigned certain numerical values based on the planet-zodiacal relationships, on which basis the date of fatality is worked out. (For details see Jyotish Ratnakara, vol. I, pp. 214-39)

BHACHAKRA :An imaginary belt around the ecliptic through which the planets traverse during their sojourn around the Sun. It represents a space approximately 90 above and 90 below the path of ecliptic on which all the planets, including the Sun, traverse.

BHADRAPADA, PURVA :The 25th asterism extending from 3200 00' to 3330 20' of the zodiac. It consists of 2 stars symbolizing a sword. The Vedic deity Aja Ekapada (q.v.) presides over it. Jupiter owns the asterism. Its primary attribute is sattwa (q.v.) and its motivational impulse is artha (q.v.). It imparts fearlessness to those who are spiritual in temperament, but on the materialistic side, anguish and sorrow result from it. It impels the individual to work for universal unity with courage, vision, and complete detachment. Purva Bhadrapada imparts immensely active impulse: it radically affects the personal life of the individual concerned. **BHADRAPADA, UTTARA** :The 26th asterism which extends

from 3330 20' to 3460 40' of the zodiac. Saturn owns the asterism and the Vedic deity Ahir Budhnya (q.v.) presides over it. Purva and Uttara Bhadrapadas complement each other; together they are represented by 4 stars, which symbolise the four legs of a cot. The 2 stars assigned to Uttara Bhadrapada are also said to symbolise a twin as well as the number 2.

The primary motivating impulse of Uttara Bhadrapada is kama (q.v.); its primary attribute is sattwa (q.v.). Under this asterism opposing forces clash with each other. The asterism is categorized in the warrior class, and it imparts strong determination to persevere, protect, and cooperate with the Divine Plan, notwithstanding any hardship one may have to suffer. It is considered masculine, active and completely indifferent to worldly matters. It is classified as cow by species, and it lives to provide nourishment to others. The asterism leads the spiritually inclined individuals towards liberation, Nirvana, but if the individual is still on the materialistic side of evolution, it makes him careless, lazy, irresponsible and dull.

BHADRAYOGA :One of the five combinations under Pancha Mahapurushayoga (q.v.) Mercury in exaltation or in its own sign occupying a cardinal house either from ascendant or from the Moon produces Bhadrayoga. The combination produces gracious behavior.

Another kind of Bhadrayoga is formed by the Moon and Jupiter placed in the 2nd house, the lord of the 2nd house in the 11th house, and the ascendant lord associated with benefices. The combination makes the person learned, intelligent, capable of understanding the feelings of others. He is skilled in many arts.

BHAGA/BHAGA DEVATA :Bhaga means female reproductive organ while Bhaga Devata is a Vedic deity who is invoked to bestow affluence, happiness and good luck. Both of them, in Vedic literature, represent the power that leads to light and delight. Explaining the significance of Bhaga or Bhaga Devata among the Vedic gods, Aurobindo states this deity along with Varuna, Mitra, and Aryaman, to be guardians of Light; these four together build up the divine state into its perfection. Together they also represent the essential trinity of Sachchidananda-Existence (Sat), Consciousness (Chit), and Bliss (Ananda) with self-awareness and self-force, chit and tapas. This state of consciousness and perfection is translated into its cosmic terms and equivalents as the four of all-devas-Vishwadevas. Varuna, the king, has his foundation in the all-pervading purity of Sat; Mitra, the happy and the mighty the most beloved of the gods, in the all-uniting light of Chit, many-charioted Aryaman in the movement and all-discerning force of tapas; while Bhaga is the all-embracing joy of Ananda.

Bhaga also refers to the Sun, Moon, and Shiva. It presides over Uttara Phalguni, the 12th asterism.

BHAKTI :Derived from the root referring to the act of separation, division; commonly translated to mean love, reverence, and devotion. In religion, it refers to divine love, which brings together the Supreme Self and the separated human individual. Realization of this separation produces intense desire for reunification. It can arise due to grief, mutation, or spiritual perception.

Narada (q.v.) classified Bhakti in 11 categories, viz., (i) glorification of the Lord's blessed qualities, (ii) infatuation with divine beauty, (iii) worship-ping, GO constant remembering of the Almighty, (v) serving the deity, (vi) friendly affection towards the various incarnations of god, (vii) devotion towards the Supreme as that of a son, (viii) loving as a married partner, (ix) Self-surrendering, (x) complete identification with the deity, and (xi) experiencing the pain of duality. (See Narada Bhakti Sutra, verse 82)

Bhakti cult is based on the philosophy of duality. The separation of the devotee from his beloved causes pain. In order to overcome it, he Pines for the object of his love similar to the craving of Gopis for Krishna.

Devotion is said to be of 3 kinds, viz., Sattwic (harmonious), Tamasic (inertial), and Rajasic (full of action with a sense of pride). It is approached equally by the mystics as well as by the occultists, making the approach possible both emotionally and intellectually.

BHANU :Brightness; a ray of light; beauty; the Sun, the sovereign. (See, Sun)

BHARADWAJA :A Vedic sage, the son of Brihaspati (q.v.) by Mamata, the wife of Utathya, a rishi of great power. Bharadwaja was the father of Drona, the teacher of the Kauravas and Pandavas. The Taittiriya Brahmana describes him as the sage who lived through three lives and became immortal and ascended the heavenly world to unite with the Sun. In the Mahabharata, he is said to be living in Haridwar. In the Ramayana, he received Rama, Sita and Lakshmana at his hermitage when they were in exile. According to Puranic stories, he was adopted by King Bharat. There is also an allegorical story, which states that his mother, the wife of Utathya, was pregnant by her husband as well as Brihaspati. Dirghatamas, the son of her husband, kicked his half-brother out of the womb before the due time, but at this time Brihaspati told the mother 'Bhara-dwa-jam', meaning, cherish this child of two fathers', and this is how the child got his name Bharadwaja.

Bharadwaja is one of the Sapta-rishis, the seven sages, of the present Manvantara (q.v.), and represents the special ray of harmony. His basic teaching emphasizes that thirst for life must be given up for redemption from human bondage and sufferings.

BRARANI :The 2nd asterism extending from 130 20' to 260 40' of the zodiac. It is ruled by Venus; its presiding deity is Yama (q.v.), the god of death. Artha is its basic motivation, and its primary attribute is Rajas. It consists of 3 stars symbolizing Bhaga, the female generative organ. It is classified as outcaste by caste classification, elephant by species and human being by temperament.

The esoteric significance of the asterism is revealed by (i) Bhaga, which also refers to one of the four Vedic gods included under Vishwadevas. This god stands for Divine Ecstasy, or Bliss, which is a basic aspect of the Supreme Spirit. The asterism as such produces great delight which may sometimes be followed by material disappointment. The second aspect of the asterism is signified by (ii) Shakti, which as the asterisms primeval element provides the necessary environmental backing for its creative functions. (iii) Yama, the presiding deity of the asterism reveals its third main feature. Yama leads to complete annihilation of everything phenomenal. The asterism is expected to reveal the inner subjective significance of different conditions of existence.

BHASKARA :[(Bhas = light, lustre) + (kara = to cause)]. A name given to the Sun. It stands for the 'life-giver' and 'the light-maker'.

BHASKARA YOGA :A planetary combination formed by Mercury placed 2nd from Sun, Moon 11th from Mercury, and Jupiter in a trine house from the Moon. These conditions imply that Mercury is 2nd from Sun, Moon is 12th, and Jupiter is either in the 4th or the 8th house from

Sun. A person born under this combination is courageous, powerful, learned, has deep knowledge of religious scriptures, mathematics and classical music.

BHAVA :(i) A house-division in a natal chart corresponding to the signification of a house. In equal house division chart, each house measures 30 degrees and corresponds to a zodiacal sign; these house divisions do not necessarily correspond to an aspect of life as denoted by different house divisions. There are several methods for deciding the extent of different bhavas: the Regiomontanus' house division is one such method of demarcating the limits of a house. Depending upon the latitude, season, and time of birth, the size of different bhavas in a horoscope may be different from one another. (ii) Bhava is also the 8th year in a cycle of 60 Samvatsara (q.v.). It is presided over by Brahma. Persons born during this year are ambitious, skilled in many arts, and fond of flesh-food.

BHAVA KUNDALI :The horoscope in which planets are shown in different house divisions worked out on the basis of precise delineation of different bhavas, which are neither necessarily synchronous with zodiacal signs, nor of equal divisions.

BHAVA MADHYA :The mid-point of the extension of a house division.

BHAVA SANDHI :The borderline between two house divisions. Planets situated at these points are considered ineffective.

BHAVAT BHAVAM :An important principle of predictive Vedic astrology. It suggests that the significance of a house is deciphered by the disposition of the same house relative to it. It implies that the significance of, for example, the 2nd house can be determined also by taking into account the 2nd house from the 2nd house, which will be the 3rd house in a natal chart. To give another example, the significance of the 5th house should be decided in conjunction also with the 5th from the 5th house, which will be the 9th house in the horoscope.

BHAVYA YOGA :A planetary combination formed by Moon in the 10th house, the navamsa lord of Moon in exaltation, and the lord of the 9th house associated with the lord of the 2nd house. This combination makes a person rich, respected and learned; he may be renowned as a botanist and a collector of artifacts.

BHERI YOGA :The planetary combination which is formed in 3 ways: (i) all planets occupy the ascendant, in the 2nd, 7th, and 10th houses; (ii) Venus and the lord of ascendant are placed in a cardinal house from the ascendant, and the lord of the 9th house is strong. (iii) Venus and the lord of Ascendant and Jupiter are in mutual angles and the lord of the 9th house is strong. All these combinations make the individual learned in scientific subjects, practical in mundane affairs, and well provided with wealth and luxuries of life.

BHIKSHU :From the word Bhikkhu in Pali language; a mendicant.

BHOGA :Experiencing sexual enjoyment; an object of pleasure. The expanded hood of a serpent.

RHOGA KARAKA :Venus; the planet of affluence and sensual pleasure.

BHOGYAMSA :Longitudinal distance traversed (specially in any specific zodiacal sign).

BHOGAYONI :[(Bhoga = experiencing of pleasure as well as of sufferings) + (Yoni = womb, female generative organ, a place, a species)] = The individual born to experience the conditions of life imposed on him.] The individuals born primarily to reap the consequences of their earlier karmas (q.v.). It assumes that the present efforts of an individual are not (very much) reflected in the existing conditions of his life, especially the pleasures and sorrows he is made to suffer. Bhoga Yoni refers to such individuals who are born mainly to experience these consequences, while Karina Yoni refers to such individuals who are born primarily to generate fresh karmas and their past karmic fruits are temporarily put in abeyance. They may not be allotted the fruits of past karmas to be born in the given incarnation which they may have to encounter in subsequent births. Devas or the shining ones belong to the first category, while the human individuals generally belong to the latter. In fact, a clear-cut distinction between these two categories among the human individuals is not always possible.

BHRATRI KARAKA :Significator of brothers. Apart from Mars which is the natural Bhratri Karaka planet, the lord of the 3rd house and the planet attaining the third highest longitudinal distance among all the Signs also acquires this status.

BHRIGU :A Vedic sage and seer. He is called a 'Son' by Manu (q.v.) who confides to him his Institutes, the basic elements of his jurisprudence. Bhrigu is one of the seven Prajapatis (q.v.) and is regarded as the founder of the race of Bhrigus or the Bhargavas in which was born Jamad-agni and Parasurama. Bhrigu also stands as an epithet for the planet Venus and the sage who identified Vishnu as the God worthy of universal worship among the Trinity (q.v.). He officiated at Daksha's performance of sacrifice, yajna; Bhrigu had a beard which at the turmoil ensuing at the yajna was pulled out by Shiva. Blavatsky mentioned that "the very erudite Dr Kenealy made Bhrigu the fourth, out of his twelve 'divine

messengers' to the world, adding that his religion spread even to Britain where his followers raised the megalithic temple of Stonehenge". But she added that this is a hypothesis based merely on Dr Kenealy's personal speculation. (See Glossary, p. 57)

BHUJA :Arms; sides of a triangle.

BHUKTI :Sub-period of planetary ruler ship within the main Dasa Period (q.v.).

BHUMI :Land; Earth.

BHUMI PUTRA [(Bhumi = Earth) + (Putra = Son) Earth's Son]. The planet Mars.

BHUPA YOGA :A planetary combination formed by the lord of the 5th or 9th house from the sign where & Navamsa lord of Rahu is posited occupying its own sign and expected by Mars. The combination makes the individual born under it victorious in warfare and bestows on him high military status.

BHUTA :Means that which is over. Any being, divine, human or others. Mythological, it refers to malignant spirits. In Vayu Purana, Krodha (anger) is said to be their mother. The Bhutas are the attendants of Shiva, who is held to be their king. Metaphysically, the Bhutas stand for that which stimulates sense organs. In the sense of Panch Bhutas or the five primeval elements, they stand for Prithvi (earth), Apas or Jala (water), Tejas or Agni (fire), Vayu (air) and Akasha (ether or sky). (See Panch Maha Bhutas)

BHUTASARGA :[(Bhuta = being, past) + (sarga creation)]. The second creation of the elements; the creation of the world; the class or order of created beings.

BIJA :(Also spelt as Vija) [bi = to disjoin, scatter, separate; jan = to generate, produce, be born]; seed; semen; germ; to go in different directions; to diffuse. Also implies the cause or the beginning of any chain reaction. The nucleus.

BIJASPHUTA :[(Bijam = seed, semen) + (sphuta = bursting forth, manifestation) = possibility of begetting progeny]. A factor in determining the possibility of begetting a child of one's own. Along with kshetra sphuta (q.v.) and progeny tithi sphuta (q.v.) this factor is used in deciding the final outcome.

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BRAHMA :(Neuter). The supreme soul of the universe, self-existent, absolute, and eternal from which all things emanate and to which all return. It must be distinguished from Brahman, and Brahma (masculine) (q.v.) (pronounced Brahmaa). Brahma (neutral) is sometimes also known as Brahman (q.v.), which is the impersonal, supreme and unrecognizable principle of the universe, from the essence of which everything emanates and into which everything returns, which is incorporeal, immaterial, unborn, beginning less, and eternal. It is all pervading and infinite in its manifestation, in all nature, animate and inanimate, in the highest god, and is manifested in the tiniest creature. Although not worshipped, it is the object of abstract meditation practiced to obtain absorption into it and thus getting released from bondage and restrictions.

BRAHMA :(Masculine) (pronounced Brahmaa): The first member of the Hindu Trinity, the other two being Vishnu and Mahesh (also known as Shiva). He is the Supreme Spirit manifest as the active creator of the universe; the male and the alleged creator, exists periodically in his manifestation only, and then goes into Pralaya, dissolution. In Vedic

theology, he sprang from Hiranyagarbha, the mundane or the golden egg deposited by the supreme first cause. Aurobindo states that Brihaspati (q.v.), Brahmanaspati (the deity presiding over Jupiter), and Brahma were considered almost identical by the ancient sages. In the later Puranic theologies, Brihaspati and Brahma became separate deities. Brihaspati did not possess great importance and was relegated as the spiritual teacher of gods, and incidentally as the guardian of Jupiter, while Brahmanaspati, who once linked the two, disappeared altogether.

Brahma is the Prajapati, the lord and father of all creatures. He began manifestation by dividing himself in two, male and female. When Brahma created the world, it remained unchanged for one of his days, which lasted for 2,160 million mortal years. Everything, except the sages, gods, and elements in the world are then consumed by fire. When he wakes up, after a similar period of night, he again restores creation, and the process is repeated for a hundred years, measured in terms of the duration of his days and nights. After this, he himself expires, and along with all the gods, sages, and the universe resolves into the constituent elements.

Brahma is said to be red in color, has 4 heads, one of his heads (the fifth) having been burnt by Shiva because it had spoken disrespectfully. Brahma has four hands and 8 ears.

BRAHMAN : (Also see Brahmin) Generally refers to the highest caste in ancient India, the sacerdotal class, the members of which may be, but are not necessarily, priests. It also refers to the works composed by and for Brahmins; occasionally used as a synonym of Brahma (neuter). As sacred books, they are commentaries on those portions of the Vedas which were intended for ritualistic use and guidance of the dvijas (the twice-born) or the Brahmins. Aurobindo states that Brahman in the Vedas signifies ordinarily the Vedic word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is the voice of the rhythm which has created the worlds and goes on creating perpetually. This vast being, this all-containing and all-formulating consciousness is Brahma. It is the soul that emerges out of the sub conscient in Man and rises towards the super coincident. The word of creative power willing upwards out of the same is also Brahman. (See SoV, pp. 303-13)

BRAHMANASPATI : A Vedic deity; known as the planet Jupiter in exoteric works. This deity is supposed to link together two cosmic creative functions. The all-containing and all-formulating consciousness creates the worlds out of the waters of sub conscient by the mantras. The word power is different from the conscious soul power at the root of manifestation. The former, represented by Brihaspati, is an expression of the latter, Brahma. In the name Brihaspati, the two varying stresses are unified and equalized. It is the link between the general and the special aspects of the same deity, variously known as the Divine, the Deva, or the Supreme.

BRAHMARANDRA : (Brahma = the Supreme Spirit; randra = a slit, fissure, hole). A term used in yogic literature. It refers to an aperture on the top of the head through which the soul is supposed to exit at death (See Kundalini). A spot on the crown of the head (See Sahasrare) connected with the heart by Sushumna Nadi (q.v.), a nerve in the spinal column.

BRAHMARISHI : A great sage belonging to the Brahmin caste. A rishi is a sage or an inspired poet, but the Indian tradition graded them as different orders of Prajapatis (q.v.). These grades are (i) Rajarishi, (ii) Brahmarishi, and (iii) Devarishi. Rajarishi is a royal sage, a man of the kshatriya caste (of princely or royal status) who by his pure and holy life on earth to be a great sage, demi-god has risen to Indra's heaven. Brahmarishis belong to the highest caste and by their austerity and saintliness have attained the wisdom of the Supreme Self. Devarishis are divine sages of the celestial class, who dwell in the regions of the gods, such as Narada. These sages are generally the mind born sons of Brahma or they have attained perfection upon earth and are given the exalted status.

BRAHMAVIDYA :The wisdom about the Supreme Self. The knowledge, the esoteric wisdom, about Brahma (neuter and masculine) and his true nature in both the aspects.

BRAHMIN :(Also known as Brahman). The first of the four castes, the-sacerdotal class, the members of which may be, but are not necessarily, priests. A Brahmin is the chief of all created beings; his person is inviolate; he is entitled to all honors, and enjoys many rights and privileges. According to Shatapatha Brahmana, Brahmans are the gods who have learnt the Vedas and chant them; they are human gods. The chief duty of a Brahman is to study and teach the Vedas; to perform sacrifices, yajnas, and other religious functions. All the asterisms (q.v.) are classified according to the four castes to indicate their nature, duties, and general influence. Asterisms classified as Brahmans are Kritika, Purva Phalguni, Purvashada, and Purva Bhadrapada.

BRIHASPATI A Vedic deity and preceptor of gods; the planet Jupiter.

BRIHAT SAMHITA :A celebrated work of astrology by Varaharnihira (A.D. 505-576). The term Samhita means 'compilation, and Brihat Samhita (Major Compilation), encyclopedic in its contents' deals with almost every subject even remotely connected with predictive science. It includes detailed chapters on astrological, seismological, sexual, and psychological subjects. It also dwells upon portents, market fluctuations, gems and precious stones, palmistry, physiognomy and worship of stellar deities. The work is executed in superb poetic language. Al-Beruni, who came to India in A.D. 1030, translated the work into Arabic and introduced it to the Middle East and the West. During recent times, Dr.. Kern translated it in English and it is now available as translated and annotated by many Indian writers too.

BUDDHA :The enlightened being who reveals to the world the way to Liberation, Nirvana. To become a Buddha, one has to break through the bondage of sense and personality to acquire complete perception of the Real Self and learn not to separate it from all other selves. (See also Buddha Siddhartha)

BUDDHA SIDDHARTHA :The name given to Gautam, the prince of Kapilavastu, the son of king Suddhodhana. Gautam was born in 621 B.C. He left his father's palace to become an ascetic in 597 B.C., became a full Buddha on the full moon night of Vaisakha in 592 B.C. and entered Nirvana in 543 B.C. These dates are given differently by different traditions, though only with slight variations. Siddhartha was the most perfect of all mortal men that the world has even seen. Gautam Buddha, the fourth of the seven Buddhas and seven Tathagatas, had the most powerful influence in spiritualising the world. He is considered the ninth avatara of the Hindus. (See The Light of Asia by Sir Edwin Arnold)

According to Dr B.V. Raman, Gautam Buddha was born on 14 April 623 B.C. at about midday at Lat. 27° 8' North, Long. 83° 05' East, the planetary position of the epoch is given as Sun 290° Y; Moon 200° 45'; Mars 260° 54'; Mercury 530° 6'; Jupiter 110; Venus 60° 12'; Saturn 240° 36'; Rahu 860° 54' and Lagna 116° 45'. Ayanamsa +140° 16'.

BUDDHI :Universal soul; mind. Cognition of sensations through the sense organs resulting from the interaction of mind (citta) which produces knowledge of the external world. It produces intuitive awareness either of the inherent qualities of an external object or higher spiritual laws and their operations, which are not perceived by consciousness. It is intuitive awareness, resulting from intonations of spiritual illumination. It functions like a mirror reflecting the spiritual, Atmic, messages. In the reverse process it filters the mundane experiences to comprehend the Atmic manifestation. In Sankhya philosophy, Buddhi is the second of the 20 elements involved in manifestation. Astrologically, the Moon reflects Buddhist consciousness and stands as a component of the higher triad, represented by Atma (Sun), Buddhi (Moon) and Manas or Chitta (Mercury).

BUDDH :Wise, intelligent. The planet Mercury, son of Soma, the Moon, Rohini or by Tara, who was a wife of Jupiter. Buddh married Ila, daughter of Manu Vaivasvata, and from her

had a son named Pururava. [Ila or Ida is primarily food, refreshment or libation of milk. She is called the instructress of man.]

BUDDHAYOGA :A planetary combination formed by Jupiter in ascendant, Moon in a cardinal position from Jupiter, Rahu in 2nd from Moon, and the Sun or Mars in 3rd from Moon. An individual born under this combination attains renown, erudition, intelligence, and a social status of high order. He does not have enemies.

CADENT :Also known as Apoklima (q.v.). It refers to the 3rd, 6th, 9th, and 12th houses in a natal chart related with spiritual quest.

CANCER :The zodiacal sign extending from 90° to 120° of the ecliptic (q.v.). Symbolized by a crab, it is a cardinal sign ruled by Moon. Jupiter is exalted here and Mars is debilitated. It is classified watery by elements, Rajas by attributes, feminine by temperament and powerful by night. It represents the heart of the cosmic man, Kala Purusha (q.v.). The presence of Moon in the sign, specially in the ascendant, makes a person shy, recluse, emotional, and experiencing extreme conditions in life.

CAPRICORN :The zodiacal sign extending from 270° to 300° of the ecliptic (q.v.). It is symbolized by a goat with its hind part as that of a dolphin; sometimes it is represented as the unicorn, and often as a crocodile. It is a cardinal sign characterized female by sex, earthy by element, quadruped by species, related to south direction and with vata (air) as its biological air-humour. It is powerful by night. The sign is owned by Saturn; Mars is exalted here and Jupiter is debilitated: The Sun is enigmatic and troublesome in this sign. T. Subba Rao refers to Capricorn as the Creative Intelligence. The impulse from the sign leads the cosmos and human beings towards their destiny. Blavatsky relates the sign with the Occult Hierarchy, commissioned to 'create' man in a special mould. It is the task of the Fifth Hierarchy, the mysterious beings who preside over the constellation 'to inform the empty and ethereal animal form, and make of it the Rational Man'. (S.D. I., P. 279) She also states that the Dhyanis in India and Egypt were connected with the crocodiles and their abode was in Capricorn. (I b. p. 266) Capricorn is a mystical sign capable of producing selfishness as well as occult insight.

CAPUT DRACONIS ;Rahu, the north node of the Moon.

CARDINAL HOUSES :Angles kendras (sk); the 1st, 4th, 7th and 10th house divisions in a horoscope. These are the most important houses in a chart, as they represent very significant aspects of an individual's life. Ascendant, or the 1st house in a chart, is related with general personality, energy content, opportunities and direction in one's life. The 4th house division is related with general prosperity, mother, property, vehicles, and intelligence. The 7th house is related with marriage and sex as well as business partnership, social status and death. The 10th house deals with profession, career, livelihood, reputation and social interactions.

Planets in cardinal houses, even if malefic, acquire auspicious significance making decisive impact on the individual's life. Their lordship by benefic planets is considered inauspicious unless the ruling planet is posited in a cardinal house itself.

CAUDAD DRACONIS :Ketu, the southern node of Moon.

CASUALBODY :Karana Sharira (sk); the cover for the seed of one's future incarnations. It is neither an objective nor a subjective body, but the direct cause of the Sushupti (q.v.) condition, leading to the Turiya (q.v.) state, the highest state of Samadhi (q.v.). It is called Karanopadhi, or the causal sheath, which, according to Taraka Raja Yogis, is the repository of all causes of phenomenal existence. In the Vedanta system, it corresponds to Vijñanamaya and Anandamaya sheaths combined together, the latter comes next to Atma and is thus the vehicle of the Universal Spirit.

Blavatsky states that Buddhi alone cannot be called the causal body but it becomes so in conjunction with Manas (q.v.), the incarnating entity, or the ego.

CHAKRA :Circle, disc-the perfect symbol of the cosmos. It refers to the natal chart depicting distribution of planets in different houses. In spiritual literature, chakras refer to the seven energy centers extending from the spinal cord to Etheric Double (q.v.), astral body and to other invisible counterparts of the human aura. The cornucopias receive life energy from the Sun and other sources and circulate it in the parts of the body to vitalize them.

CHAKRA, ARUDHA :A concept used in Jaimini Astrology (q.Q., The zodiacal sign which is as many houses away from the ascendant lord as the ascendant lord is away from the ascendant. The horoscope cast with Arudha Lagna as the ascendant is called Arudha Chart. Similarly, other Bhavas (q.v.) can be treated and separate charts prepared. Arudha Bhavas are magnetic points indicating auspicious results if the Bhava is expected by benefices; malefic expecting the house produce inauspicious results.

CHAKRA DASA :A method of calculating planetary ruler ship. If a person is born during daytime under this system, the sequence of ruler ship, is from the ascendant, if he is born in nighttime, it is from the Moon sign; if born in the afternoon, then from the 9th sign. The lords of these signs enjoy the ruler ship for 10 years which is followed by the lords of subsequent signs, the duration of each being ten years.

CHAKRAVARTI :A universal emperor; one who is born with the mark of Vishnu's discus visible in his palm, which is supposed to be a mark in palmistry signifying that the individual will rule over an extensive territory.

CHAKRAYOGA :A planetary combination formed by Rahu in the 10th, house lord of the 10th house in ascendant, and ascendant lord in the 9th house. It makes the individual the administrator of a region after the age of twenty; he commands an army and is very respected.

Alternatively, all planets in odd houses beginning with ascendant also produce Chakra Yoga. It bestows high social status to the individual.

CHAMARYOGA :A planetary combination in which the ascendant lord in exaltation is placed in a cardinal house expected by Jupiter. Alternatively, if two benefices occupy the ascendant, the 7th, 9th or 10th houses, Chamar Yoga is formed. It makes the individual wise, philosophical and a good orator. Such an individual is generally born in a royal family.

CHANDRA :Moon ; also known as Soma (a celestial drink, as well as a Vedic deity), Shita Rashmi (soothing rays), Abaja (born of water), Shitanshu (cool rays or cool lustre), Mriganka (eyes of a doe), and Klesha (anguish as well as worldly occupation).

CHANDRA-KETU :A son of Rama's brother, Lakshmana, Chandra-Ketu (which means Moon and its south node) ruled over Chakora, a country in the Himalayan region.

CHANDRA YOGA :A planetary combination constituted by an exalted planet in ascendant expected by Mars, while the lord of the 9th house is placed in the 3rd house. It makes the individual administer, an adviser, or the commander of an army. The individual is courageous and lives for more than six decades.

CHANDRIKA YOGA :A planetary combination in which the ascendant is occupied by the lord of the sign in which the 9th lord is also placed while Mars is posited in the 5th house. Persons born under it are powerful, attain a high social status in life but do not have male issues.

CHAPA YOGA :It is a planetary combination in which all planets occupy the 10th to the 4th houses. Persons born under it are expert thieves, and are socially despised. Chapa Yoga

is also formed if the Sun is in Aquarius, Mars in Aries, and Jupiter in its own sign, which makes the individual a globetrotter like a king.

CHART, NATAL : Commonly known as jamna Kundah; depicts planetary positions at the time of birth. For preparing it, the ecliptic (q.v.) is divided into 12 divisions. The zodiacal sign rising at the time is known as ascendant or the 1st house; the zenith represents the 10th house; the western horizon is the 7th house; and the nadir is the 4th house. The other divisions provide hints for predicting different aspects of life. Some of the important features of these houses are given below:

1st House: General personality physical features, temperament, longevity, and opportunities in life.

2nd House: Financial assets, family relations, speech, eyes (right), and death.

3rd House: Siblings, valour, neck, short travels, and longevity.

4th House: Intelligence, mother, breast, real estate, learning, royal patronage, and emotional expression,

5th House: Creativity, stomach, offspring, education, and intellectual studies.

6th House: Reactions to one's efforts, difficulties, litigations, and latent powers.

7th House: Marriage, Spouse, expression of one's personal and emotional urges, generative organs, some travels, and death.

8th House: Hidden aspects of one's life, anus, longevity, place of death, mystic rituals and professions like smuggling espionage etc.

9th House: Dharma (righteousness), penance and religious observances, pilgrim ages and meritorious deeds of previous births.

10th House: Karma (interaction with the external world). Fruits of one actions and profession.

11th House: Acquisitions income, companionship (including some extramarital liaisons).

12th House: Life after death, pleasures of bed expenditure, foreign travels and the lowest part of the body.

CHATURMUKH YOGA : A planetary combination formed by Jupiter in a cardinal house from the sign occupied by the lord of the 9th house, Venus in a cardinal house in respect of the sign occupied by the lord of the 11th house, and the ascendant lord and the lord of the 10th house themselves placed in the cardinal houses. This combination makes the individual erudite and successful in his undertakings and much respected even among the Brahmins. He is well provided with material possessions and lives a very long life.

CHATURSAGAR YOGA : An auspicious planetary combination formed by all planets, benefices as well as malefic, occupying cardinal houses. It bestows wealth, affluence, and high status in life. Such a person becomes famous and remains so long after his death.

CHATURSHITISAMAA/ SHATABDIKA DASA : A system of Dasa (q.v.) calculation. It is applicable when the lord of the 10th house is located in the 10th house itself. The planetary ruler ship under this system is worked out by counting the birth asterism from Swati (q.v.) and dividing the number obtained by 7, the remainder will indicate the planetary ruler ship in the following sequence: Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Each planet rules for 12 years. The balance at birth of the first ruling planet depends upon the distance traversed by Moon at birth in the asterism. The number obtained as the remainder indicates the order of the planet in the sequence given above.

CHATURTHAMSA : Fourfold division of a zodiacal sign, each consisting of 70 30'. The deities presiding over the four divisions are Sanak, Sanandan, Sanat, and Sanatan, respectively. The planetary ownership of these divisions belongs to the sign lord for the first division, the lord of the 4th sign from it rules over the second division, the lord of the 7th sign from it over the 3rd division, and the lord of the both sign over the 4th division.

CHATUR-VARNA :The four castes according to the code of Manu, viz., Brahmin, Kshatriya, Vaisya, and Sudra. Brahmin is the sacerdotal and learned class, the members of which may be, but are not necessarily, priests. Kshatriya is the regal, and the warrior caste. Vaisya is the trading and agricultural caste. Sudra serve the other three castes in meeting their individual requirements, while the other three serve the society as a whole.

CHATURVISHAMSA :Also known as Siddhamsa. It refers to the 1/24th division of a zodiacal sign.

CHHADAKA :That which conceals or covers. Full Moon, Jupiter, Saturn, and Ketu are Chhadakas for the 2nd and 12th houses from them. Jupiter owning a malefic house and becoming a malefic to the native becomes a Chhadaka for only the 12th house; others thus placed are Chhadaka for the 2nd house only.

In another sense, a planet in 2nd from a Bhava (q.v.) is Chhadaka for that Bhava while that in 3rd is called Vedhaka, that which is placed in 4th is Bandhaka and the planet in the 8th house is Pratibandhaka.

CHHATRA YOGA :A planetary combination formed by all planets situated in the first seven houses of the chart. It makes the individual very happy from the beginning of his life till the very end.

CHHAYA :Shadow. The shadowy body of the wife of Sun, Sanjna, kept by her to attend to the needs of her husband while she herself was away on a visit to her father's place. From Chhaya were born Saturn, Savrni (a Manu), Tapti (a river), and Visthi (a son).

CHITRA :The 14th asterism extending from 1730 20' to 1860 40' of the zodiac. It is ruled by Mars; its presiding deity is Tvastra, the celestial architect. Its primary motivation arises from Kama, desire; and its basic attribute is Tamas, inertia. It is classified a farmer by caste, a tiger by species, a demon by temperament, and a human by animal type. The asterism is concerned with west direction. It leads to involvement in Mayavic (illusory) existence, but for spiritually advanced individuals the asterism makes them highly creative, enabling them to produce original artifacts. The asterism is symbolised by a pearl.

CHITRA BHANU :The 16th in the cycle of 60 Samvawtsara (q.v.). It is ruled by Brahma. Birth during this year makes the individual brilliant, proud, devoted to gods; but he, sometimes, indulges in dishonourable activities.

CITTA :(pronounced Chitta, Ch as in Champion). Abstract consciousness; mind. One of the three aspects of consciousness, the other two being Sat, truth, and Ananda, bliss. In Vedanta, these three are considered the three aspects of the primeval unity, & three aspects of Sachchidananda, the Supreme Spirit. The self-existent and self-sufficient Sat, due to its latent tendency of polarisation, differentiates itself as Self and Not-Self. The Self-expressed as Not-Self is said to be Citta and that which relates the two is Ananda. Yoga aims at restoring the unity between the two-Self and Not-Self. In astrology Moon represents the Citta aspect of the consciousness. It reflects the attribute of Sat, represented by the Sun; it establishes a relationship between the object or the mundane activities of the individual and his central subjective core, the Sun.

COMBUSTION :Destruction by planetary influence. The general effect of a planet destroyed by its close proximity to the Sun is known as combustion. The extent of closeness for it differs for different planets, as it is given as follows: ± 120 for Moon; ± 140 for Mercury; but if Mercury is retrograde, the distance of only ± 120 between Sun and Mercury is applicable; ± 100 for Venus, but if it is retrograde, only ± 80 is applicable; for Mars it is ± 170 , but only ± 80 in retrogression. To be combust with the Sun, Saturn should be within a range of ± 150 from it. The nodes are never combust. There is no uniform acceptance of these magnitudes.

The combustion of a planet is neither an unmitigated evil, nor does it completely obliterate its special features. In the case of Moon, this relationship spoils the sensitivity of the individual. A combust Venus destroys marital happiness. Jupiter conjunct makes the

individual profane, and transgressing well established social norms. Saturn debases the nature of Sun. Rahu, when closely associated with the Sun, leads to several perversions and dishonorable behavior. When Mars is associated closely with the Sun, the individual is filled with great enthusiasm and is capable of performing many chivalrous deeds.

CONJUNCTION :Any two planets situated together in a house. Combustion refers to the relationship between Sun and the other planets, whereas conjunction is a general term applicable to any two planets. Various astrological combinations, known as Yogas (q.v.), are formed by such combinations, which have special results. Thousands of such combinations have been identified in classical/Vedic astrology.

COSMIC ASTROLOGY :Sidereal astrology. Its zodiacal signs are fixed stellar constellations. It establishes relationships between our solar system, the fixed stars and the galaxy. Cosmic astrology possesses very accurate (occult) predictive base and provides a sound basis for spiritual astrology. It reveals many deeper aspects of an individual's life.

COSMOGONY :A theory of the origin and development of the universe. Cosmology deals with the philosophy of the origin and general structure of the universe with its parts, elements, laws, and such of its characteristics as space, time, causality and freedom. It forms a branch of astronomy that deals with the general structure and evolution of the universe. Astrology provides a bridge between the philosophical aspect of cosmology and the impact of cosmic forces on human and terrestrial events at their deeper levels.

CUSP :The central point in a house division where a planet exerts its maximum impact.

DAITYAS :Titans; Descendants of Diti, a daughter of Daksha, and Kashyapa, a Prajapati (q.v.) and grandson of Brahma. Daityas were a race of demons and giants who lived in Sutala, which according to the legends, is one of the 14 lokas (q.v.). They were gigantic in form and were moved by intense sensual passion. Yet they were greatly devoted to their deities, followed Vedic rituals, undertook severe penance, and offered incredible offerings to them. Hiranyakashipu, Prahalad, Ravana, Sishupala, Virochana and Bali were some renowned daityas.

Very often, the daityas were at war against the gods and interfered with their religious ceremonies; they were often victorious and the gods had to invoke divine dispensation to wrest back power. The daityas cooperated with the gods in churning the ocean to obtain the nectar from it, but the gods did not wish to share it with them. Rahu and Ketu (q.v.) surreptitiously mingled with the gods and partook a bit of it, which made them immortal.

Esoterically, daityas represent resistance to spiritual forces; they enable externalization of latent faculties. In this way, they represent the opposing power required to maintain natural equilibrium and harmony. Demon est deus inverses (Daityas are gods inverted). According to Blavatsky, the daityas are demons in an adverse sense; in truth, they are identical with certain asuras (q.v.) the intellectual gods and opponents of meaningless rituals. They are antagonizing, blind forces in nature, expressed as reaction, opposition, and contrast, evil for some, good for others. Psychologically, they play an important role in discovering the concealed psychological weaknesses of neophytes before they qualify for Initiation (q.v.) in hidden mysteries.

DAKSHA :Able; competent; intelligent; skilled. The Puranic being who represents creative power, a form of Brahma. He is described in detail, in almost every religious treatise in India. These descriptions often elude the readers unless the esoteric references are well understood.

The Rig Veda makes Daksha spring from Aditi (q.v.) and Aditi from Daksha. To explain it, Roth made Aditi as eternity, and Daksha represented the spiritual power, the male energy which generates gods in eternity. The Shatapatha Brahmana identifies Daksha with Prajapati, the creator. He is considered to be a son of Brahma, one of the mind born offsprings, and is regarded as their chief. On another occasion, he is regarded to be a son of Aditi, one of the Adityas (q.v.) and also reckoned among the Vishwadevas (q.v.).

The Mahabharata makes Daksha spring from the right thumb of Brahma, and his wife from his left. Almost every Purana gives important status to Daksha in human evolution. The names of his wife are variously given, e.g., Prasuti, who was a daughter of Priyavrata, and granddaughter of Manu. Daksha married Virini when he took birth as a son of Prachetasa and Marishi; Asikni, a daughter of Panchjanya, is also said to be his wife, from whom he produced 10,000 sons. From Prasuti, Daksha had, according to various statements, 25, 50, or 60 daughters, the last being the most extensively held view. Of these, ten married Dharma, thirteen Kashyapa, from whom were born gods, demons, men, birds, serpents, and all living beings. Twenty-seven of Daksha's daughters were married to Soma, Moon, and these became the asterisms (q.v.). One of the daughters of Daksha, Sati, was married to Shiva who immolated herself at her father's yajna when due honor was not accorded to her husband, and this led to a catastrophe and Daksha's head was severed and thrown into the fire, but later replaced by that of a ram. The other daughters of Daksha were married to Aristnemi, Bhrgu's son Venus, Krishashva, and Angira.

In another Manvantara, when Daksha was born as a son to Prachetasa, he had seven sons, viz., Krodha (anger), Tamas (sloth, inertia), Dama (self control), Vikriti (distortion), Angiras (a Vedic sage), Kardama (sin), and Ashwa (a horse, a horse like human race, and the number seven).

According to Blavatsky, the various stories about Daksha make him a personification of creative forces acting on all planes. He has spiritual power and, according to her, a male form of energy that generates gods in eternity.

DAKSHINA SAMPATA :Autumn equinox.

DAKSHINAMURTI :An aspect of Shiva. A mystic functionary situated, according to legends, around the Tropic of Capricorn, and guiding the influx of spiritual forces to earth. The nodes of Moon are said to be intimately connected with him.

DAKSHINAYANA :The beginning of the southward sojourn of Sun after the summer solstice.

DAM YOGA :See Sankhya Yoga. It makes the individual sharp witted, rich, and renowned.

DAMARU :A small hour glass shaped drum like musical instrument which produces sound when twisted by the wrist. Two strings are attached to its middle, which, when shaken, strike at both the ends producing sound. A damaru is generally held by Kapalikas, the mendicants who hold a skull in their hand; the jugglers make use of it to make captive monkeys and bears dance to its rhythm. Its religious significance arises from the belief that Lord Shiva holds a damaru in one of his hands. In this context the damaru symbolizes time and rhythmical cosmic movement to its musical accompaniment. A damaru represents many aspects of Cosmo genesis: sound released from void makes manifestation possible; polarization of a point leads to duality, involution and evolution, subjective and objective manifestation, in the direction above and below. The polarization further leads to triangularisation, making trinity to emerge and thenceforth further creative impulses are generated.

DANAVA :Demons.

DANDA YOGA :An auspicious planetary combination formed in several ways. If Venus aspects Jupiter placed in the 3rd house, while the lord of the 3rd is in exaltation, Danda Yoga is formed. Alternatively, it takes place when all planets are placed only in Gemini, Cancer, Virgo, Sagittarius and Pisces signs. Danda Yoga makes a person respected, very rich, an able administrator, and a pious person.

An inauspicious combination under the name is formed when all planets occupy only the 10th, 11th, and 12th houses; it makes the individual depraved, dependent on others for livelihood, and discarded by his kith and kin.

DARIDRA YOGA :Planetary combination producing indigence and personal infirmities. Many such combinations are given in astrological texts. Some of the important ones are mentioned below:

- (i) Jupiter as lord of the 8th house or the 1st house exceeds the strength of the lord of the 9th house, and the lord of the 11th house is neither placed in a cardinal house nor is combust.
- (ii) Debilitated and combust Jupiter, Mars, Saturn, or Mercury occupies the 11th, 6th, 12th, 8th or the 5th Bhava.
- (iii) Saturn in 9th house aspected by malefic planet(s) while Mercury is associated with the Sun and occupies the Ascendant and has Pisces Navamsa.
- (iv) Jupiter, Mercury, Venus, Saturn, and Mars occupy in any order 8th, 6th, 12th, 5th, and 10th Bhavas, and the lord of the 12th house, weakened by Sun's aspect, has greater strength than the Ascendant lord.
- (v) Depressed Venus, Jupiter, Moon, and Mars occupy any four of the 1st, 10th, 11th, 6th, 7th, and 8th Bhavas.
- (vi) Venus in Ascendant in its debilitation sign, while Jupiter, Mars, and Moon are also in debilitation.
- (vii) The ascendant is in a cardinal sign, while the rising Navamsa is aspected by Saturn and depressed Jupiter.
- (viii) In the above combination (No. vii) even if Jupiter is in the 6th or the 8th Bhava in a sign not belonging to itself, the same result follows.
- (ix) Ascendant in a fixed sign, malefic in cardinal and trine houses in strength, and angles devoid of benefices make the individual to subsist on alms.
- (x) Night time birth, ascendant in a cardinal sign, weak benefices occupy angles and trine, and malefic not in cardinal houses will make the individual absolutely poor.
- (xi) Debilitated malefic will make the individual indulge in unethical acts, but debilitated benefices will succeed in keeping his sins concealed; Jupiter for Aries ascendant posited in the 10th house, or Mars for Pisces in the 5th will make the individual lead a disgraceful life. Persons born in Daridra Yoga suffer deprivations of different intensities and meet unlucky and trying conditions of life. Their sorrows arise not only from indigence; their organs may be defective, their nature may be crafty, their speech unpleasant and they may be addicted to lust and gluttony. They earn by foul means. Their social life is dishonourable. They meet unexpected failures in life.

DARSHAN :Sight; understanding; intellectual insight; a system of philosophy. Six systems of Indian philosophy, or Shad Darshan. These are based on the assumption that nothing comes out of nothing ex nihilo nihil fit so there is a beginning, and all have one and the same ultimate destiny, the emancipation of the soul from future births and existence, and its absorption into the Supreme Soul. The Shad Darshan reaches these conclusions through different paths of intellectual enquiries, viz., Nyaya, Vaiseshika, Sankhya, Yoga, Purva Mimamsa, and Uttar Mimamsa.

Nyaya, associated with Vatsyayana, is a system founded by Gautam. The word Nyaya means propriety, justice, appropriateness of conclusions. The school under this name is also called the Logical School. It refers more to the appropriateness of methodology rather than to its subject matter. It is also said to represent the sensational aspect of Hindu philosophy, because it has more pointed regard to the five senses than the other systems have and treats these external manifestations more frankly as a solid reality. Dowson considers it as the esoteric school, as the Vedanta is the esoteric. It aims to establish the nature of the Absolute, purely based on logic and reasoning.

Vaiseshika was founded by Sage Kanada. He was a contemporary of Gautam. This school is supplementary to Nyaya. The two are often classed together. It assumes fewer predicables of the Absolute and lays special emphasis on specialities (Vishesa, the term to which the

system owes its name, means special). It bases its approach to the Ultimate on the atomic theory of the universe. It teaches the existence of a transient world composed of aggregation of eternal atoms, an endless number of souls, and a fixed number of material principles. Their correlation and interaction of primordial cosmic evolutions take place without any directing force. They operate by a mechanical law inherent in the atom. It is a very materialistic approach to the manifest existence, yet it recognizes a Supreme Being.

Sankhya, literally 'relating to number', is based on the teachings of Sage Kapila. It discourses on numerical categories and the 25 tattwas representing the forces of nature in various degrees. It explains the integration of 24 elements with Purusha, the Spirit, modified by the three gunas, viz., sattwa, rajas, and tamas; teaching the eternity of Pradhana, primordial homogeneous matter; the self transformation of nature; and the eternity of human Egos. Sankhya and Yoga are often classed together, but Sankhya seems atheistical while Yoga is manifestly theistical. Sankhya's chief goal is to establish the way to final emancipation which can be accomplished by release from the attributes and tattwas leading to the emancipation of Purusha or Soul from the fetters of phenomenal existence. A true understanding of the relationship between Purusha and Pradhana leads to the release.

Yoga, popularly associated with Patanjali, is the doctrine which owes its origin to still an earlier sage, Yajnavalkya, the writer of Satpatha Brahmana of Yajur Veda, the Brihad Aranyaka, and other famous works. Yoga aims at unification of an individual with the Supreme Spirit and at control of the modification of the mind in order to attain self realisation. It lays down the eightfold path to the final attainment of Nirvikalpa Satiadhi, when the separation of the individual is eliminated and the yogi realizes his identity and merges in the Supreme. Tremendous psychic powers are attained during this unfolding, or self-realization.

Purva Minimamsa was founded by Jaimini and Uttara Minimamsa is associated with Bhadrayana Vyasa. Uttara Mimamsa is also called Vedanta, whose most prominent apostle was Sankaracharya. The term Vedanta means the end, or goal, of the Vedas. Minimamsa means deep reflection, inquiry, investigation. The object of both these schools of philosophy is to teach the art of reasoning with the express purpose of aiding the interpretation of the Vedas, not only of the speculative but also of its practical portion. The principal doctrines of Vedanta are that God is the omniscient and omnipotent cause of existence, continuance and dissolution of the universe. Creation is an act of his will, and he is both the efficient and the material cause of the world. On consummation, all beings and things merge into him. He is the sole existent and universal soul, and besides him there is no second principle; he is adwaita, without a second. An important contribution, of Vedanta is the doctrine of Avidya, the Mayavic illusion, which blinds one to the reality of the Supreme Self.

DASA :Also known as planetary direction. It refers to the system according to which planetary ruler ship at any specific period of one's life is worked out. It shows the time when effective results of any planet, according to its natal position, can be experienced. Parashara enumerated 42 such dasas. The specific system applicable to any horoscope depends upon special planetary combinations in the chart. The basic consideration in all these systems is Moon's natal position in an asterism. On this basis the cyclical order of the periodicity of planetary ruler ship is worked out. Each planet is assigned a certain number of years for its ruler ship, and this number differs from one system to another. The following are some of the extensively used systems:

(i) **Vimshottri:** It has a total of 120 years, of which Sun is assigned 6 years; Moon, 10 years; Mars, 7 years; Rahu, 18 years; Jupiter, 16 years; Saturn, 19 years; Mercury, 17 years; Ketu, 7 years; and Venus, 20 years. This planetary sequence is adhered to in the system. The first dasa is of Ketu when Moon occupies the very beginning of the first asterism, viz., Ashwini.

(ii) **Ashtotttri**: It has a total duration of 108 years. In this system, Sun has a duration of 6 years; Moon, 5 years; Mars, 8 years; Mercury, 17 years; Saturn, 10 years; Jupiter, 19 years; Rahu, 12 years; and Venus, 21 years. There is no rulership for Ketu under this system.

(iii) **Shodashottri**: It has a complete planetary chain of 116 years.

(iv) **Dwadashottri** system has a total of 112 years.

(v) **Panchottri** has a complete cycle of 105 years.

(vi) **Shatabdika** has a planetary chain of 100 years.

(vii) **Chaturashitisama** dasa has a planetary chain of 84 years.

In all these dasas, **Vimshottri** dasa is the most widely accepted and used system. In certain parts of India **Ashtotttri** dasa system is also employed to a limited extent.

DASA CHHTDRA :The last portion of a planetary ruler ship. This duration is often inauspicious.

DASAMAMSA :One-tenth division of a zodiacal sign' Each of it consists of 30 with different planets ruling and different Vedic deities presiding.

DATA YOGA :A planetary combination formed by Jupiter in ascendant, Venus in 4th house, Mercury in the 7th, and Mars in the 10th house. It makes an individual very affluent and generous.

DATTA PUTRA/ POSYA PUTRA :Adopted child.

DEBILITATION :Also known as **Neecha**. It represents the weakest position of a planet. At this position the auspicious effects of the planet are eliminated unless cancelled by **Neecha Bhanga Raja Yoga** (q.v.). The planets are debilitated as follows: Sun in Libra, 100; Moon in Scorpio, 30 Mars in Cancer, 280 Mercury in Pisces, 150; Jupiter in Capricorn, 50; and Venus in Virgo, 270; and Saturn in Aries, 200. Debilitation of a planet occurs 1800 away from its exaltation point.

DECANATE :One-third portion of a zodiacal sign, equal to 10' each.

DECLINATION **Kranti** . The angular distance of a heavenly body from the celestial equator measured on the Great Circle, or Meridian, passing through the Celestial Pole and the body. Declination of stars changes very slowly due to the effects of the precession of equinoxes whereas that of a planet changes markedly over a short period.

DEEPTAMSA :Range of an expecting planet; the focal point of an expecting planet; the orb within which the aspect of a planet can be effective. The 7th house aspect of a planet means transference of its influence to the 7th house from which the planet is situated. It implies transference to the entire range of 300 of the house. In actual practice, it is not so. A planet placed towards the end of a sign does not effectively aspect a planet located towards the beginning of the seventh sign from it, though it is generally stated to be doing so. **Deeptamsa** indicates the area of maximum impact of an expecting planet. It is 150 for the Sun, 120 for Moon, 80 for Mars, 70 for Mercury, 90 for Jupiter, 70 for Venus, and 90 for Saturn. The area of maximum impact extends over $1800 \pm$ **Deeptamsa**.

DEHAM :A term used in **Kala Chakra Dasa** (q.v.). It differs for different quarters of an asterism. (Different related concepts are described in detail under **Kala Chakra Dasa**)

DESCENDANT :The house opposite to ascendant. It represents the western direction in the sky, the region where the planets set down the horizon. In predictive astrology it represents the 7th house.

DESHANTAR :Longitude.

DETRIMENT :Position of a planet opposite to the sign of its ruler ship.

DEVARISHIS

Also known as **Devarshis**. The sages of the highest order. Either they are mind born sons of Brahma, e.g., **Narada**, or those who have, by their austerities, attained the exalted status of demigods. They dwell in the region of gods.

DEVAS :Shining ones. Gods dwelling in Indra's kingdom.

DEVAVIDYA :Divine wisdom. A term used by Narada (q.v.) which he included among the various subjects when he told Sanat Kumar what he had learnt to prove his preparedness/eligibility for receiving further instructions from him. The nine subjects mentioned on this occasion, besides the Vedas, were history (including Puranic stories), grammar and philosophy (Nirukta), the knowledge of helping the Pitras (q.v.) and ancestors, mathematics, the science of manifestation, the knowledge of hidden wealth (Nidhi), logic and debate, ethics and Devavidya. The last implied either the secret of existence and functioning of 8 Vasus, 11 Rudras, 12 Adityas, vidyuta (electricity), and the gods of the oblations of yajnas totaling 23, or the working of these gods which refers to the laws and their operations relating to physical sciences.

DEVATA :A divine being; god. Devata includes many grades of celestial beings from the highest cosmic powers to a large number of beneficent inferior nature spirits.

DEVA YONI :Of divine birth. A general name for those who belong to the realm of gods.

DEVENDRA YOGA

A planetary combination formed by ascendant placed in a fixed sign, ascendant lord in 11th, the lord of 11th in ascendant, and the lords of 2nd and 10th houses in mutual exchange. This combination is powerful in making the individual extremely beautiful (handsome like Indra), loved by pretty women, owner of vast wealth and villas. He attains a very high social status.

DEVI :The female cosmic power. She is worshipped both in her mild forms (i) representing Uma, the light; Gauri, the brilliant; Jagatmata, the mother of the world, and so on; and (ii) in her fierce forms such as Chandika, the fierce; Durga, the terrible, or the unconquerable; Kali, the black, and so on. Various names had been given to this power and it is worshipped for obtaining quick divine favors.

DEVYANI :Daughter of Shukra (Venus), and wife of Yayati, a mythological king of ancient India.

DHANA KARAKA :The planet producing wealth, viz., Jupiter.

DHANAYOGAS :Planetary combinations for wealth.

DHANISHTHA :The 23rd asterism extending from 2930 20' to 3060 40' of the zodiac. It is ruled by Mars and its presiding deities are the eight Vasus (q.v.). Its primary attribute is Sattwa. It is classified as a farmer by class, lion by species, aquatic by animal type, and demonic in temperament. It is associated with the eastern direction. It bestows occult attainments on those who are on the spiritual path, while for the men of the world, it leads to deprivation of material conveniences with a view to pushing them towards their egoic destiny.

DHANU :Bow. The ninth sign of the zodiac, Sagittarius. It extends from 2400 to 2700 of the ecliptic. It is symbolized by a centaur, a mythical horse like creature with a human torso which holds a bow with an arrow on it pointing towards the sky. Sagittarius is the mysterious center of radiation for cosmic evolution with stored latent energy which is released gradually as and when humanity is prepared to absorb the same. This impulse entails much hardship inherent in the process but the corresponding spiritual advancement is also commensurate with the difficulties confronted. In Hindu scriptures, Arjuna, the hero of the Mahabharata, who is also known as Dhanvi, meaning one who holds the bow and the arrow, represents this phase of inner enfoldment.

Dhanu, as a zodiacal sign is characterized as a male indicating its quality of taking positive action. It is considered a common sign (Dwiswabha) which indicates its capability for dynamicism as well as remaining perfectly still, passive. It is fiery in element, fierce in temperament, and strong during the day. Its favorite haunts are mountainous regions.

Jupiter rules over it. It provides spiritual impulse for radical transformation. The sign produces a radical transformation in one's life, marked change in temperament, cataclysmic situation in one's pattern of living, and much widening of social relationships. The future of Sagittarius ascendants lies not in enjoyment of worldly pleasures but in discharging personal, household, and social obligations. Although they struggle throughout their life, they receive unexpected support as well. A part of their life is bright, the other very dark. The chief stimulus in their life comes from their Atman, the very core of their being represented by the Sun which is, however, still very far away.

DHARMA :Moral code; religious rites; righteousness; that which holds together and protects from dissolution; one of the four major motivating impulses for living beings, the other three being Kama (desire), Artha (gains), and Moksha (liberation). The eldest of the Pandavas, Yudhishtira, the hero of the Mahabharata, as well as Yamaraja, the god of death, are also called Dharma. It is also the name of an ancient sage, sometimes classed among the Prajapatis, who married ten (according to some authorities, thirteen) daughters of Daksha and had numerous children. Wilson has stated that these children were manifestly allegorical, being personifications of intelligence, virtues, and religious rites.

DHARMARAJA :Yama, the king of the dead. It is also a title of Yudhishtira, the eldest of the Pandavas (he is mythically stated to be a son of Yama). The two are also known as (merely) Dharina, to suggest them to be the embodiments of righteousness.

DHARMAYOGA :A planetary combination constituted by the occupancy of Jupiter and Venus along with the lord of the 2nd in the 9th house. It makes the person very pious, fond of warfare, chivalrous, and the commander of an army. He also becomes rich and charitable.

DHATA :Tenth in the cycle of 60 Samvatsara (q.v.). It is ruled by Brahma. The individual born during this year becomes rich, materialistic, libidinous, interested in cattle breeding and wealth. He is often religious as well.

DHRISHTA KETU :Names of certain Puranic kings, such as (i) a son of Dhrishta Dyumna, (ii) a son of Shishupala, king of Chedi, and an ally of the Pandavas, (iii) a king of Kekayas, also an ally of the Pandavas, (iv) a son of Satyadhriti, and (v) a son of Nriga. The name has no relationship with Ketu, the southern node of Moon.

DHRUVA :Fixed; immovable; the pole star; the pole of any great circle; the stem of a tree. It refers to the axis on which the Earth rotates. It represents the North Pole, and is the centre of cosmic centripetal energy making the South Pole the centre of centrifugal force.

In ancient mythology, Dhruva was described as an asura (q.v.). According to Vishnu Purana, the sons of Manu Swayambhuva were Priyavrata and Uttanpada. The latter had two wives; the favourite Suruchi was proud and haughty, and the second, Suniti, was humble and gentle. Suruchi had a son named Uttama, and Suniti gave birth to Dhruva. While quite a child, Dhruva was contemptuously treated by Suruchi, and she told him that her own son Uttama alone would succeed to the throne. Dhruva and his mother submitted, and he declared that he wished no other honors than such as his own actions should acquire. He was a kshatriya, traditionally engaged in selfless, creative activities intended for protecting the social order, both from internal disorder and external aggression. Aroused by his inner impulse he left the royal palace, met the Saptarishis, and learnt from them spiritual austerities. On being pleased with his penance, Vishnu touched Dhruva's forehead with his conch shell, a symbol of cyclical cosmic evolution and fixed him as the Pole Star. He has the patronymic Authanpada, and he is also called Grahadhara, meaning the stay, or the pivot, of the planets.

The mystic significance of the Pole Star is described to some extent by H.P. Blavatsky. She stated that the seven Prajapatis (q.v.), charged with the task of evolving various root races are intimately linked with the Pole Star. The centenary impulses of the cosmic spark which

produce various phenomena through cosmic forces arise from this central seat of inner spiritual power. She highlighted the Seven Regents who enclose within their circle the world of senses, and represented as the seven planets, the seven invisible spirits, the seven seers, and other centenary influences, all related with Dhruva. She emphasized that the visible Sun, Moon, planets, and stars derive their power not from the eternal sustainer of their luminous life which exists as it were behind all these phenomena but in their case strongly tethered to the central fountainhead, Dhruva, the Pole Star.

The Vishnu Purana mentions that there are certain special radiations related with Dhruva. The four stars, viz., Agni, Mahendra, Kashyapa, and Dhruva, placed in the tail of Shishupala, the Ursa Minor, produce extraordinary results when viewed in a certain way. The sight at night of the Pole Star and of the Shishupala constellation is said to expiate all sins committed during the day. According to a Puranic story, Vishnu was so pleased with Dhruva that having placed him in the sky, he blessed him as follows:

O Dhruva! I bestow to you that tenacious status which transcends those of Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, all asterisms, the Seven Regents, and all the gods wandering in the sky. Many of the gods exist for four yugas (q.v.), some for a Manvantara (q.v.) but to you I give the position for a Kalpa (q.v).*

*[N.B. A Kalpa is equal to 1,000 Mahayugas, lasting for 4,320 million human years, which represent one day of Brahma.]

DHUMA :Smoke; a meteor. A concealed planet whose position is worked out by adding four zodiacal signs (i.e., 4 X 300) and one asterism (i.e., 130 200) to the longitude of Natal Sun. Dhuma is a powerful but inauspicious malefic.

DIGBALA :[Dig (direction) + Bala (strength, power)]. It refers to the strength of a planet acquired due to its location in a specific direction in a horoscope. It is worked out in several ways. According to one method, Jupiter and Mercury acquire full strength in the east (ascendant), Sun and Mars in the south (M.C., or the 10th house), Saturn in the west (descendant, or the 7th house), and Moon and Venus in the north (the 4th house). These positions bestow full scope to these planets to express their potential. They enjoy maximum directional strength in these places. Opposite to these directions, they obtain the minimal strength.

According to another system, the Sun acquires maximum Dig Bala in the north (the 4th house) from Mars; Jupiter, in the west (the 7th house) from Mercury, or the east (the 1st house) in relation with Saturn, or the south in relation with Venus and Moon. There are some other variations in the above rule.

Varahamihira gives Dig Bala to various Bhavas (q.v.). If the 7th (west or the descendant) Bhava is occupied by a reptile sign, i.e., Scorpio, its Dig Bala is full. A biped, e.g., Gemini, Virgo, Libra, first half of Sagittarius or Aquarius, gets their directional strength in full; in 1st house in relation to the ascendant. Watery signs such as Cancer and Pisces have their full Dig Bala in 4th or the north, and the quadrupeds, viz., Aries, Taurus, Leo, second half of, Sagittarius and the first half of Capricorn attain full Dig Bala in 10th or the south.

DIGNITIES :Status of a planet. It is of two kinds, viz., Naisargika, the inherent, and Tatkalika, the accidental. Lordship of a sign, or exaltation of a planet bestows to it inherent dignity while its occupancy of a mundane house, such as the cardinal, trine, etc., provides it temporary dignity. Planets situated close to the cusp of 1st, 10th, and 7th houses are temporarily dignified. Houses congenial to the nature of a planet, e.g., 4th house for Moon, 3rd for Mercury, 5th for the Sun, and 9th for Jupiter add dignity to them.

DIKSHA :Initiation. Spiritual teaching imparted directly by a (qualified) teacher at a special mystical ceremony, revealing secret laws of nature.

DIRECTION :According to Directional astrology, the timing of events likely to occur at different ages of an individual is worked out in a particular manner which is denoted by

this term. It indicates the planetary ruler ship during a particular period in one's life when the special effects of the planet can be experienced.

DIRECT MOTION :The normal direction of planetary movement. It is especially important to note the time when a planet assumes this direction at the conclusion of its retrogression. The change in direction is significant for predictive purposes.

DISPOSITION :The planet which executes the will of another planet is known as its depositor. The ruler of the sign in which a planet is placed becomes the executor of the results of the former. For example, if Mars is located in Aquarius, then Saturn, the lord of Aquarius, becomes the 'depositor' of Mars. It implies that the directional period of Saturn (that is, during the Dasa period of Saturn) this planet will (also) produce the results normally expected from Mars in Aquarius.

DITI :Cutting; splitting; division. A goddess or personification in the Vedas who is associated with Aditi (q.v.), and seems to be the antithesis to her. Aurobindo states that Diti, also called Danu, means division, and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of gods. Diti had two powerful sons, viz., Hiranyaksha and Hiranyakashyapu. The former was killed by Vishnu in the form of a wild boar, and the latter in the form of half lion and half man. Having lost her children, the Vishnu Purana describes how Diti begged Kashyapa for a son of irresistible prowess able to destroy Indra; she insisted on the sage fertilising her womb at dusk even if the time was not auspicious. Kashyapa asked her to control her emotions and await a favourable time, but Diti was insistent. Her imploration was acceded to but with a condition. Diti was asked to follow the rules of purity and observe the austerities for a period of hundred years, during which duration she should hold the foetus. She assiduously observed the conditions. But Indra knew of the approaching danger, so he went to her and attended upon her in great humility, watching for any slip on her part so as to destroy the foetus. One night, Diti retired to bed without washing her feet. This was a transgression and it gave an opportunity to Indra to destroy his impending adversary. With his thunderbolt he divided the foetus in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra being unable to pacify it, became angry and divided each of the seven portions into seven, thus forming 49 swift moving deities called Marutas. (Maruta comes from Ma-roditi meaning 'weep not' which Indra is, supposed to have told the crying children to quieten them).

Diti's son Hiranyakashyapu had a daughter named Sinhika, who was married to Viprachiti. He was the chief of the Danavas. They gave birth to Rahu, the north node of Moon.

DREKKAN :One-third division of a zodiacal sign, equal to 100 each. In each sign, the first division is ruled by the lord of the sign, the second by the lord of the 5th sign from it, and the last by the lord of the 9th from it. The three presiding deities of various dekkans are Narada, Agastya and Durvasa.

DRIG DASA :A system of planetary ruler ship (cf. Dasa System). It is specially adopted in Jaimini Astrology (q.v.). It is related with aspects of the sign from which it derives its name. The aspects under this system are decided according to Jaimini tenets for the same and the ruler ship of the signs refers to the ruler ship of the planets owning the sign. Under it, the 9th house gets the initial ruler ship, followed by the sign expected by it. The 10th house sign gets the next turn, followed by the sign expected by it. Subsequent ruler ships continue this order of sequence. Whether the signs are cardinal, fixed or common, it is important in deciding the forward or reverse aspect. Cardinal signs have reverse aspects while fixed signs aspect ahead. Odd common signs, e.g., Gemini and Sagittarius, aspect forward, and even common signs, like Virgo and Pisces, have reverse aspects.

With regard to duration, the lords of Sagittarius, Pisces, Gemini, and Virgo get 9 years each; Capricorn, Taurus, Leo, and Scorpio get 8 years each; while Aries, Cancer, and Libra get 7 years each.

DRIK BALA :Strength derived from planetary aspects. These are feeble within 3000 (i.e., two houses behind it) to 300 (i.e., one house ahead of it). The maximum strength is obtained at 1800 (the 7th sign ahead of it). The general rule is slightly modified in relation with Jupiter, Saturn, and Mars. The differences in drik bala is also due to the planets half and three quarter aspects. Drik bala is full at 1800 and is nil at the sign in which the planet is situated; it is 25 per cent at 600 ahead, 75 per cent at 900 ahead, after which it declines to 50 per cent at 1200 and becomes nil at 1500. Between 1500 and 1800, the drik bala, or the Aspect Strength, gradually increases to the maximum.

DRISHTI :Aspect .

DURGA :The invincible; inaccessible; the wife of Shiva; an epithet of Parvati. The name Durga is derived from a special manifestation of her which occurred to restore the balance disturbed by the ravages caused by the demon Durgam. She succeeded in the insuperable task of subduing him. Durga is represented as the fierce aspect of the adorable goddess Lakshmi. She is represented with 8 hands and occasionally with 16 heads, and rides a tiger, which is at times represented as a lion. She possesses much tantric power. Blavatsky mentions that Durga, also known as Kali, who personifies the dark side of Lakshmi (the Indian goddess representing Venus), is the white side of Shakti. She is the feminine counterpart of the cosmic creative power. Devi Purana describes her as the primeval and mayavic power of Vishnu. She is known by many names such as Narayani, Sarva Shakti Swarupini, etc. She is said to radiate stability, intelligence, and final result of an action, hunger, thirst, compassion, humility, satiety, nourishment, understanding, peace, sleep, stupor, forgiveness, delusion, and grace.

Durga is propitiated to overcome the afflictions caused by Rahu (q.v). Sorcerers and magicians worship her for obtaining supernatural powers.

DURMATI :The 55th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Rudra (q.v.). Birth during this year makes the person possess a perverted mind, impatient, greedy, and engaged in undesirable activities.

DURMUKH :The 30th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. Birth during this year makes the individual pious, peaceful, skillful, respected, and altruistic. He is, however, pursued by courtesans.

DUSTHANAM :Inauspicious houses in a chart. These are primarily the 6th, 8th, and 12th houses which relate to litigation, death, and wasteful expenditure, respectively.

DURUDHARA YOGAS :The name of planetary combinations constituted by planets situated on either side of Moon. They generally produce affluence such as wealth, comforts in life, and high social status. Sun and the nodes must not be involved in this combination. The specific planets which form this combination add their own special influence as well. If Moon is flanked by Mars and Mercury the combination makes the individual cruel, greedy, fond of old women, and a liar. Mars and Jupiter in the position make the individual renowned, clever, rich and a defender of others from adversaries. Venus and Mars make the individual fond of warfare, rigorous physical exertion, and courageous deeds, yet in personal life he will be sorrowful. He, however, will get a loving wife. With Saturn and Mars, the individual becomes an expert in sexual art, accumulates much money, indulges in a fast life, and is surrounded by enemies. The combination of Jupiter and Mercury bestows religiosity, knowledge of scriptures, all round affluence and renown. Mercury and Venus in the situation make the individual beautiful, attractive, affluent, courageous, and the recipient of high official status. Moon in between Saturn and Mercury enables the

individual to travel to different countries in pursuit of wealth. Such persons are respected by unrelated distant persons while his own relatives treat him with disdain. Jupiter and Venus make the individual patient, intelligent, balanced, and ethical; he acquires jewels, renown, and good administrative position. When Venus and Saturn form the combination, they enable the individual to acquire an aged wife from a respectable family; they make the individual skilled in many trades, loved by women, and respected by government officials. Saturn and Jupiter flanking Moon create much difficulties in the personal life of the individual; he is often surrounded by scandals, difficulties, and litigation, though from these he emerges unscathed.

Whatever the variation in the planetary combination, Durudhara Yoga makes the individual endowed with much physical comfort, wealth, loyal helpers, and sincere followers, but towards the end in the individual's life there arises a strong impulse for renouncing the worldly possessions.

DVAITA :A school of Indian philosophy which emphasises the duality of the original cause of manifestation, viz., Jivatma and Paramatma, Spirit and Matter, Life and Form, Day and Night, Dark and Light, etc. **DVARA RASI**

Opening sign; a term used primarily in Jaimini Astrology. It represents the sign of initial dasa (q.v.) or the sign whose dasa is under consideration.

DWADASHOTTRI SYSTEM

A system of planetary direction applicable to persons born in Venus navamsa. It is calculated by counting the number of asterisms from that of birth to Revati, and dividing it by 8, the remainder indicating the ruling planet at the time of birth. The numerical denote the different planets; and the years of their ruler ship are assigned in a different manner from other dasa systems. The numerals for different planets and the years of their rulership are as follows: 1=Sun (7 years); 2=Jupiter (9 years); 3=Ketu (11 years); 4=Mercury (10 years); 5=Rahu (15 years); 6=Mars (17 years); 7=Saturn (19 years) and 8=Moon (21 years). The total duration of the planetary cycle under this system is 112 years. It has no ruler ship of Venus. The balance of planetary ruler ship at birth depends on the portion of asterism already elapsed at birth.

DWADASA VARGEEYA BALA :A term which refers to planetary strength in a horoscope based on the planet's position in 12 main divisions of a zodiacal sign, viz., (1) Rasi, (2) Hora, (3) Drekkana, (4) Padmamsa, (5) Panchamamsa, (6) Shashtamsa, (7) Saptamsa, (8) Astanisa, (9) Navainsa, (10) Dasamsa, (11) Ekadasamsa, and (12) Dwadasamsa. Auspicious or otherwise nature of a planet depends upon the aggregate strength derived from the total of these positional strength.

DWAJA :Flag; ensign; insignia; the organ of generation; a symbol of honor. In astrology, it stands for the south node of Moon, viz., Ketu.

DWAJA YOGA :A planetary combination formed by all the malefic placed in the 8th house and all benefices in the ascendant. Under this combination, a leader is born in this combination, unless Mercury acquires malfeasance, it is not fully formed.

DWAPARA YUGA :The yuga immediately preceding the Kali Yuga.

DWIRDWADASA :The interrelationship between two planets placed 2nd and 12th from each other.

DWISWABHAVA :Common signs of the zodiac, viz., Gemini, Virgo, Sagittarius, and Pisces.

DYUTA :Gambling. The 1st house in a horoscope indicates gambling and Rahu is the planet associated with gambling in general.

EARTHY SIGNS :Zodiacal signs related with Earth element. These are Taurus, Virgo, and Capricorn.

EASARAPH :Also known as Musarifa. A term used in Horary Astrology. It refers to a planetary combination involving two swift moving planets in which the fast moving one has

overtaken the slow moving one. If the forward planet is a benefic, final success, or fruition of the action is likely a malefic overtaking. A benefic will frustrate the efforts of the individual. If both the planets are malefic, the result will be inauspicious.

ECLIPSES : The obscuration of the light of Sun by the intervention of Moon in between it and Earth is known as Solar Eclipse. Two solar eclipses must be visible every year in some part of the earth, the maximum number of it may go up to five. For a solar eclipse to occur, the New Moon must be very close to a node of Moon. Total solar eclipse occurs when the surface of Sun is completely obscured by Moon, but it is not very common. The track of total eclipse never exceeds 268.7 km in width, and the never lasts more than 8 minutes.

The obscuration of the light of Moon by the intervention of Earth in between it and Sun is known as Lunar Eclipse. Under its impact Moon becomes dim until it passes out of the shadow. Moon does not completely vanish, as the shadow of Earth does not completely preclude Sun's light from falling on it, due to the refraction of Sun's rays on it by Earth's atmospheric mantle. A lunar eclipse can be total or partial. Its duration can be no longer than 3 hours 40 minutes, the totality occurring only for 1 hour 40 minutes.

The significance of eclipses is great in mundane astrology. The Tantrics and black magicians make special preparations during such eclipses for fulfilling their special occult objectives and for the preparations of their special charms.

ECLIPTIC : The Great Circle formed by the intersection of the plane of Earth's orbit around Sun. It is the apparent path of Sun in the sky during the course of a year, In the geocentric system, which is generally adopted in all astronomical (and astrological) studies, this path is inclined to the Celestial Equator at an angle of 23° 27'. The inclination changes imperceptibly and is related to a cycle of 26,000 years. This variation, which is in between 21° 59' and 24° 36' is known as the Obliquity of the Ecliptic. All planets, constellations of the zodiac, and asterisms move, more or less, within a region of 8° on both sides of the solar trajectory making the total width of approximately 16° around the ecliptic for their annual movement.

The ecliptic and the celestial equator intersect at two points, viz., points of spring, or vernal, and autumnal equinoxes. These points are relevant for determining the precession of equinoxes on the basis of which the difference between tropical and sidereal zodiacs is worked out.

EGO : Self; the unified triad comprising Atma Buddhi Manas, or the duad formed by Atma Buddhi. The immortal part of man which reincarnates as man-I am I, or the feeling of I am ship. Esoteric philosophy teaches the existence of two Egos in man, the mortal, or the physical, and the Higher, or the Divine and Impersonal, calling the former 'personality' and the latter 'individuality'.

EKAVALI YOGA : The planetary combination in which all planets occupy different houses in a sequential manner. It makes the individual an emperor.

ELEMENTS : See Tattwas.

EQUATION OF TIME : The difference between true and mean time at any given moment. This difference arises due to Sun not always crossing the Meridian at 12 o' clock by watch. The time by watch is regulated by mean solar time, which is constant in length, and is equal to the annual mean of the true solar days. In working out a natal chart for predictive purpose, the true position of the planets is taken into account. It needs readjustment of the mean time on the basis of the equation of time to arrive at the true time. The ephemeris generally indicates the different true and mean midday times, which determine the equation of time. True solar time is worked out on the basis of this equation.

EQUINOCTIAL POINT : Sampat Bindu (sk); the points of intersection of the celestial equator and the ecliptic. Each point refers to the Sun's crossing of the celestial equator, and is known as Equinox. On this day, night and day are equal all over the world. One of these

is known as the Vernal Equinox, which occurs around 21 March every year, and the other as Autumnal Equinox, which occurs around 21 September.

Astrologically, Sun's rays acquire a positive impulse after vernal equinox and auspicious activities can be fruitfully initiated and beneficial results expected.

FEMININE SIGNS : Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces are feminine signs. Feminine asterisms are Kritika, Rohini, Mrigashirsha, Aridra, Punarvasu, Purva Phalguni, Hastha, Chitra, Vishakha, Anuradha, Dhanistha, Shatbhisha, Uttara Bhadrapada and Revati.

Feminine signs and asterisms are related with the material aspect of life as distinguished from the spiritual aspect of it. Among the planets, Moon, Venus, and Ketu are considered feminine; Mercury and Saturn are neutrals (or eunuchs). Feminine planets need active support of other planets to produce their inherent results. Feminine signs and asterisms as well as planets have their masculine counterparts, in whose association they prosper easily and harmoniously

FIERY SIGNS : Aries, Leo, and Sagittarius are fiery signs. Sun and Mars are fiery planets. They show courage, strength, determination, aggression and confidence in oneself.

FIXED SIGNS : Sthira Rasi (sk). Taurus, Leo, Scorpio, and Aquarius are fixed signs. These signs radiate deep acting impulses when planets are posited there, they make decisive impact on the life of the individual.

FIXED STARS : Nakshatras .

FOHAT : A Tibetan term representing in the universe of manifestation the ever present electrical energy and nonstop destructive and formative power. It is analogous to the Vedic concept of Agni, fire. Agni, in the Vedas, is always represented in the double aspect of force and light. It is the divine power that builds up the worlds; it is a power that acts always with perfect knowledge; it knows all forms and activities of divine wisdom. Similarly, Fohat is said to be the universal propelling vital force, at once the propeller and the resultant. Often it is said to be equivalent to the Vedic Mool Prakriti, the primeval root for all cosmic manifestation. Theosophists use Fohat to represent the active male potency of Shakti (q.v.), the female reproductive power in nature. The energy expressed by Fohat becomes important in interpreting the deeper aspects of solar impulse.

FORTUNA, PARS : A term (probably) of Arabian origin. It was known even to Ptolemy. It is an imaginary point in heaven yet considered sometimes powerful as the luminaries.

Pars Fortuna is worked out by adding together the longitudes of Ascendant and the Moon, and subtracting from the total the longitude of Sun. The resultant is the longitude of Pars Fortuna. This concept itself may not be available in ancient Indian astrological texts, but the essential features of it were known to the astrologers. The identity of Pars Fortuna, in terms of Vedic astrology, can be established as follows:

$\text{Pars Fortuna} = \text{A} + \text{M} - \text{S} = \text{F}$ where A is the Ascendant, M is the longitude of Moon, S, the longitude of Sun, and where F is the longitude of Pars Fortuna.

The equation can also be written as

$$\text{F} = \text{A} + \text{T}$$

because $\text{T} = \text{M} - \text{S}$, where T stands for Tithi, or a lunar day. In this way, Pars Fortuna becomes a point in the horoscope as distant from the ascendant as the Sun is from Moon, measured from the ascendant. Traditional Hindu astrology regards Moon as important as the ascendant. Tithi is assigned a functional role as a magnetic point well established in traditional Vedic astrology.

Pars Fortuna, in airy signs, bestows fame through literary or artistic activities. In earthy signs, it makes the individual laborious: in Taurus, it makes him work on fine arts; in Virgo, as a chemist or a printer; and in Capricorns, in medical profession. In watery signs,

Pars Fortuna gives birth to successful occultists; and in fiery signs, the individuals become leaders and pioneers in different spheres of life.

The results of Pars Fortuna in different houses are as follows:

1st House: Desire for self-expression and recognition of one's merit.

2nd House: Desire for power and domination over others.

3rd House: The person becomes a thinker.

4th House: Pleasant domestic environment.

5th House: Enterprising and meritorious offspring. .

6th House: Impatience and lack of self-control.

7th House: Happy married life.

8th House: Strained financial fortune.

9th House: Spiritual temperament.

10th House: The individual attains high official status.

11th House: Helpful and supportive friends and social circle.

12th House: Depression and frustration in mundane activities.

FRIENDSHIP, PLANETARY

Planetary friendship is of three kinds, viz., inherent, temporary, and aggregative. The first one depends upon the basic qualities of the planets, the second on their mutual relationships in the horoscope, while the third depends upon the resulting relationships emerging from the first two kinds and determining their aggregative strength.

Planets according to Sage Satyacharya, are inherently friendly with the lords of 2nd, 4th, 5th, 8th, 9th, and 12th signs from their Mulatrikona (q.v.) or Trine houses, besides the lords of their exaltation signs. Any planet occupying 2nd, 3rd, 4th, 10th, or 11th houses from it becomes its temporary friends. If a planet is situated along with another in any house, or if there is a planet in the 5 th, 6 th, 7th, 8 th, or 9th houses from it, such planets are treated as its temporary enemies.

Aggregative relationship is classified under five categories, viz., very friendly, friendly, neutral, inimical, and very inimical. If two planets are friendly according to both the methods of classification, they are considered to be very friendly. If under one classification a planet is friendly with another but in the next becomes neutral, the two will be treated as only friendly. If according to one they are friendly, but inimical according to the other, they will be treated as neutrals. In case two planets are neutral according to one classification whereas under the next set of conditions they become enemies, they will be reckoned as enemies. If under both sets of conditions, two planets are neutral according to one classification whereas under the next set of conditions they become enemies, they will be reckoned as enemies. If under both sets of conditions, two planets are found to be unfriendly, they will be treated as very inimical. The, following table shows the generally accepted inherent or natural interplanetary relationships of friendship.

Table : Inherent Friendship between Planets

Planets	Friends	Neutrals	Enemies
Sun	Moon, Mars Jupiter	Mercury	Saturn, Venus
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	---
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Venus	Mercury; Saturn	Mars, Jupiter	Sun, Moon
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury

Jupiter	Moon, Mars, Sun	Saturn	Mercury
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

N.B. The friendly relations of Rahu and Ketu are not included in the table.

Some texts mention Jupiter, Venus, and Saturn to be their friends.

GADA YOGA :A planetary combination formed in two ways: W Moon posited in 2nd house along with Jupiter and Venus, or the lord of 9th house additionally aspects them; and (ii) all planets, excluding the nodes are posited in adjoining cardinal houses. Gada Yoga makes the individual engaged in philanthropic and religious activities but fierce in appearance and free from any enemy. He earns much money. He is also happily married.

GAJA YOGA :A planetary combination in which the lord of the 7th house from ascendant, which would be 9th from the 11th house, is in the 11th house along with Moon, and the lord of the 11th house aspects them. A person born under this combination is always happy, rich, religious, and lives in luxurious style. His third decade in life proves to be very important.

GAJA KESARI-YOGA :[Gaja = elephant, Kesari = lion, Yoga combination]. An auspicious planetary combination formed by certain relationships between Moon and Jupiter. It postulates that Jupiter must be in an angle (q.v.) from Moon or the ascendant; or that benefice such as Venus, Jupiter, and Mercury without being debilitated or combust, aspect the Moon. An alternative condition is that Jupiter in a quadrant from the ascendant or Moon is in association with or expected by benefices which are neither combust nor posited in the 6th house. The combination makes the individual bright, affluent, intelligent, accomplished and favored by the government. Gaja Kesari-yoga is both protective from evil consequences of other maleficent as well as productive of auspicious results.

GANDANTA :The conjunction of Pisces and Aries, Cancer and Leo, and Scorpio and Sagittarius.

GANESHA :[(Gana = inferior deity, or the masses) + (Isha = Lord)]. Also known as Ganapati. Son of Shiva and Parvati or of Parvati only. He is the deity invoked at the commencement of all auspicious activities; he is the supreme god of all educational activities, specially of those connected with divine wisdom. He is the god of wisdom and remover of all obstacles. He is one of the five primary deities (the other four being Shiva, Vishnu, Surya, and Durga) who are related with the five primeval elements, the Panch Mahabhutas .

Ganesha is described as a short, fat deity of golden-yellow color with a protuberant belly, four hands, and the head of an elephant, which has only one tusk. In one hand he holds a conch shell, in another a discus, in the third a club or goad, and in the fourth a water lily. Sometimes he is depicted riding a mouse or attended by one. He is very fond of lidos.

There are many legends about his birth, which makes him born only of Parvati, and which even explains his having an elephant head and only one tusk. According to one version, Ganesha sprang from the scurf of Parvati's body; he was created by her to guard the door while she went for a bath. Shiva, her consort, wished to enter the house but was opposed by Ganesha. An infuriated Shiva cut off Ganesha's head. Later on, to pacify a wailing Parvati he replaced it with an elephant's head. According to another story, when the gods assembled at the birth ceremony of Ganesha, Parvati, proud of her offspring, asked Sani (Saturn), disregarding the natural malefic effect of his glance, to look at him. Sani, when prodded, looked at Ganesha and his head was burn (to ashes. It created a turmoil and Parvati could not be consoled. Brahma however saved the situation by arranging to replace the head with the first one that could be found and that was an elephant's. Another version is that Parvati formed him to suit her own fancy. A further explanation is that Shiva slew Aditya, the Sun but restored him to life again. For this violence, Kashyapa cursed Shiva's son to lose his head, and when he lost it, the head of Indra's elephant was used to replace it.

Ganesha's elephant-head contains only one tusk, the other having been lost in a fight with Parasurama (q.v.). It happened so when the latter came to Shiva's abode at Mount Kailash but was stopped at the door by Ganesha who was deputed there to stop anyone from entering the sleeping chamber of Shiva. On being stopped Parasurama felt humiliated, as it is said that Ganesha wrapped him in his trunk. An angry Parasurama threw his axe at Ganesha. As the axe was given to the sage by Shiva himself, Ganesha received it with great humility lest its greatness was compromised, and permitted it to sever one of the tusks.

Ganesha is also known as Aj, meaning 'unborn', an epithet for Aries (q.v.). He is said to be a brother of Kartikeya (q.v.), the presiding deity of Mars. [Ganesha is related to Sagittarius in a special way. While Sagittarius is represented as an animal body with a human head, Ganesha is depicted as a human body with an animal head, suggesting his inner preoccupation with cosmic manifestation transforming spirit into matter.]

Dr. Rees gives another sea cence of Ganesha. He states Ganesha to be Indra's celestial elephant, Airavata, represented by Capricorn. (See Revelation in the Wilderness, vol. 11, p. 26) According to him, Ganesha watches the beginning of the spiritual path, he is the lord of karmic cause-and-effect, hence the binder and remover of obstacles. Ganapati, according to him, represents the manifested universe in his body, the unmanifested in his head. From another standpoint, Dr. Rees states that below his throat, Ganesha is one with Maya (q.v.), while his head represents Brahman. He associates Ganesha's mouse with Atman, the Divine Self. (See, Ibid., vol. I, p. 288)

GARUDA :A mythical bird vulture-like-half-man, half-bird-on which Vishnu rides. According to Puranic stories, he is the chief of the feathered race and a staunch enemy of serpents. He is born of Sage Kashyapa and Vinata, one of the daughters of Daksha Prajapati. He has a white face, a beak-like nose, red wings, and a golden body. His lustre was so brilliant that soon after his birth, the gods mistook him for Agni (q.v.) and began worshipping him. Garuda had a son named Sampati, and his wife was Unnati, or Vinayaka Kadru, another wife of Kashyapa, and the mother of the serpent race, was Vinata's great rival. Once the two wives had a dispute over the colour of Indra's horse, Uchchaishravasa, said to have been obtained during the churning of the ocean. Vinata lost and as per the condition of the wager, she was made a slave of Kadru. She could regain her freedom only if Garuda could obtain the nectar. Garuda succeeded in stealing it from heaven but not without a severe fight with Indra, its custodian. Indra recovered the nectar, but he was worsted in the fight and his thunderbolt was smashed in the broil.

Garuda's son Jatayu once tried to fly up to the Sun in the sky. This burnt his wings and he fell down. He awaited his death till Rama took birth in a successive yuga, and after giving him details of Sita's abduction by Ravana and her whereabouts, left his body. His last rites were performed by Rama. Jatayu had been a friend of Rama's father, Dasharatha.

The friendship began from the time Dasharatha went to the ecliptic to recover Sita from Sani (Saturn). His carriage was consumed by a glance from Saturn but Jatayu caught the falling king and saved him. (See Dowson, p. 135)

Blavatsky considers Garuda as a symbol of the Great Cycle representing the periodic rejuvenation of the universe.

GHATIKA LAGNA :The Ascendant in the Indian system of horoscopy which is expressed in relation with the daily sunrise and sunset time described in traditional time counts such as ghati, pala, etc. (See Time)

GAYATRI :A sacred Mantra (q.v.) of the Rig Veda which is ascribed to Sage Vishwamitra. It is at one and the same time, a prayer, an invocation, and a mantra, a creative sound vibration. It consists of three parts, viz., Maha Vyahritis, Gayatri Mantra proper, and Gayatri Sirah. The first one refers to "Om bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and Om Satyam." These are the seven spheres of existence. Gayatri Mantra alludes to "tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah

prachodayat." It means, We meditate upon the Divine Light of that adorable Sun of spiritual consciousness, which stimulates our power of spiritual perception. Gayatri Sirah consists of "Om apo jyoti raso 'mrtam Brahma bhur bhuvah suvar Om" meaning, Om is the Waters, Light, Essence, the Immortal Reality; the Physical, Intermediate and Heaven worlds is Om." A Brahmin is every aspirant seeking Truth, and Brahman, is enjoined to repeat the mantra during his morning, more importantly at dusk, and even during his midday meditations.

Gayatri mantra is addressed to Aditya (q.v.), Savitri. Explaining the inner significance of this mantra, Dr. Rees states that Savitri forms an aspect of the Sun in the house, which Mercury rules on the Night-throne. Gayatri is a prayer for spiritual illumination. The mantra has 24 divisions, viz., Tat-Sa-Vi-Tur-Va-Re-Ni-Yam-Bhar-ghoh-De-Va-Sya-Dhi-Ma-Hi-Dhi-Yo-Yo-Nah-Pra-Cho-Da-Yat. These are said to be related with the 24 divisions of the soundboard of the veena, the musical instrument held by Saraswati (q.v.) who is said to be identical with Savitri. These are further associated with the 24 divisions of the path through the zodiac, and with the 24 vertebrae in the spinal column. The Gayatri mantra symbolises, according to Dr. Rees, the world of creation in its stages from midnight to morning, from morning to midday, from midday to evening, and from evening to midnight. (See The Revelation in Wilderness, Vol. 111, pp. 67-68)

GEMINI :Mithuna . The 3rd sign of the zodiac which extends from 600 to 900 of the ecliptic. It consists of two bright stars, Castor and Pollux. They symbolise a twin. In Vedic astrology they represent a male and a female holding a mace and a harp in their hand. The sign is ruled by Mercury; it stands for divine creative energy activated by the polarisation of spirit and matter. Polarisation is an important feature of the sign.

Gemini is an odd sign, classified as male by sex, hermaphrodite by temperament, airy by element, and fierce by nature. It is related with west direction. It is powerful during night. Its natural habitat is in gambling dens, pleasure haunts, and bedrooms. It imparts Mahat (q.v.), the thinking principle in its trine aspects. It activates both subjective and objective activities in its interactions.

Blavatsky describes Gemini to be the stage corresponding to the ceasing of the androgynal union and the man evolving the woman out of himself as a separate entity. In Kala Purusha, the heavenly or the cosmic man, Gemini represents the neck, the upper portion of the chest and the shoulders. It stands for his courage, enthusiasm as well as the impediments and difficulties met on the evolutionary path. Gemini is considered as the bridge as well as the separating agent between spirit and matter.

The synonyms of Gemini are Mithuna (the twin), Dwandwa (conflict, strife), Nriyugma (union of human kind), and such other terms pointing to the duality in life.

GEOCENTRIC SYSTEM :The conception of the universe with Earth as its center. It is the system based on the pre-Galilean view of the stellar world. This unrealistic view is opposed to the Heliocentric System (q.v.) yet it does not much vitiate the validity of various astronomical coordinates, especially for their practical use. The present day Ephemeris's provide coordinates of stellar relationships as seen from Earth. With the knowledge of its limitations, the astrological findings do not need any adaptation and they do not lose their applicability.

GOCHARA :The range of pasturage for grazing by the cattle; the transit or passage of a planet in relation with other planets during the course of their usual movement. At any moment of time, a planet's position is different from its natal position. This divergence requires to be taken into consideration for astrological predictions. This relationship with natal Moon, along with Sarvastaka Varga (q.v.) and astrological direction (q.v.) synchronized together indicate the precise nature of situation an individual may face due to any planetary influence.

GO-YOGA :The planetary combination formed by exaltation of the lord of the ascendant, and strong Jupiter placed in its Mool Trikona (q.v.) in association with the lord of the 2nd house. It makes the individual hail from an elite family and bestows upon him happiness, attractive appearance, and high social standing.

GOLA-YOGA :One of the Sankhya-yoga . Persons born under it are poor, lazy, and idiots.

GOLAI VRITA Circumference.

GOLARDHA Hemisphere.

GRAHA :Planets. In common parlance it refers to the effect of adverse planetary conjunction.

GRAHA, POURA :The nature of planets when they are in opposition to another planet. (See Graha Yudha)

GRAHAYUDHA :[(Graha = planet) + (Yudha = fight) planetary warfare]. An astronomical phenomenon resulting from proximity between two planets. It affects their power to produce any result. The planets involved in this relationship are rendered unable to bestow their beneficence, and become inauspicious. Such a situation occurs when a planet other than Moon or the nodes (Rahu.or Ketu) is situated within 50 of the Sun. The planet so placed is considered Asthagatha or combust. When such a relationship takes place with Moon, it is known as Sanaagama, or combination. Any of the five nonluminaries within 50 of any other planet causes planetary warfare, or Graha yudiza, and one of the two involved in this relationship is said to be vanquished and the other is a victor. The victorious planet produces powerful auspicious effects, while the vanquished one becomes inauspicious. The house in which this

phenomenon occurs is destroyed and the individual suffers throughout his life in respect to that Bhava (q.v.). There are five kinds of planetary warfare, viz., Bhedam, Ullekham, Amsumardhanam, Apasauyam, and Yuddham.

Bhedam occurs when two planets are within 50 of each other though in different asterisms. When they are between 30 and 50 of each other located in the same asterism, they are in Ullekha yuddham. When such planets are within a distance of 10 to 30 of each other in the same asterism, the relationship is known as Amsumardhanam. If the planets are within one degree of the other, they are known as in Graha yuddham proper. If one of the two planets within 50 of each other is direct while the other is retrograde, they form Apasavya Yuddham.

The effects of planetary warfare depends upon the conditions classified under Poura Graha, Akanta Graha, and Akrita or Yayee Graha. Poura Graha is a planet in a state of opposition to another. Akanta Graha is the overpowered, chased, or eclipsed planet. Akrita Graha is generally aggressive on the move. The Sun is Poura up to 11 a.m., Akanta at noon, and Akrita or feeble in the afternoon. Moon is always overpowered. Mercury, Jupiter, and Saturn are always in opposition (Poura), while Mars, Venus, Rahu, and Ketu are always aggressive. The effect of Graha yuddha is conditioned by the mood of these planets as indicated above. A planet with earlier longitude is said to defeat the planet ahead of it. A planet in southern hemisphere is considered defeated. But Venus is always victorious. The planet with a fairly larger orb than the other becomes victorious. (See Brihat Samhita, Chap. XVII).

GRISMAKRANTI :Also known as Dakshinayan Vibhu. Summer solstice.

GULIKA :An invisible point considered as a son of Saturn; Mandi (q.v.) is Saturn's another son. Gulika and Mandi are sometimes said to be the same but this view is not universally accepted. Both of these are theoretical satellites, Upagrahas (q.v.), but the methods for determining their positions are different.

Gulika assumes that one-eighth of the day and the night is ruled by the seven rulers of the weekdays, while the remaining one-eighth portion is not assigned to any planet. Each ruler

is assigned a number according to its sequence in the week, i.e., Sun (1), Moon (2), Mars (3), Mercury (4), Jupiter (5), Venus (6), and Saturn (7). The duration of the day, if the birth is in daytime, and of the night, if the birth is in night, when divided by would indicate the duration of their rulership. The first rulership belongs to the planet ruling the day. The subsequent portions will be ruled by planets in the sequence as in weekdays. The period belonging to Saturn is the period belonging to Gulika.

In case, the birth is in night, the first portion of the night does not belong to the planet of the day; it is ruled by the planet relative to the fifth day from the first day. For example, the first planetary rulership for Wednesday night will belong to Sun, and consequently Saturn's portion on this day will be the 7th portion, which will be the time for Gulika.

Gulika produces good results in ,the 3rd, 6th, and 11th houses in a natal chart; in the 10th house it makes the person religious and devoted to austerities. The longitude of Gulika is worked out as in the case of ascendant, depending upon the time of birth after sunrise.

GUNAS :The three primeval emanations of the Supreme Spirit, Sachchidananda, known as Sattwa (pure harmony), Rajas (pure creative impulse), and Tamas (primeval darkness, or the state of ultimate dissolution). Esoterically, they correspond to Vishnu Brahma, and Shiva, respectively, though for common people Brahma, Vishnu and Shiva represent them. Together known as Trimurti or Trinity, they represent the three qualificative attributes of the universe. These are the basic attributes or qualities of the phenomenal existence. According to Sankhya doctrine, matter, Prakriti, is nothing but a condition of perfect equilibrium of the three attributes, known as Triguna-Samyavastha (harmonious balance of triplicity).

Taimini explained the three attributes as different modes of motion. These modes, for want of better words, he calls (i) the vibration which involves rhythmic motion of particles, (ii) the mobility which involves non-rhythmic motion of particles with transference of energy, and (iii) the inertia which involves relative position of particles. The discovery of equivalence and interconvertibility of mass and energy will, according to him, ultimately reveal that the nucleus of an atom is also an expression of energy, and that the ultimate bases of the manifested physical universe is nothing but motion or energy. All properties can therefore be reduced to their simplest elements such as wave, motion or li ht (Prakasha), action (Kriya), and position (Sthiti), at least for the physical universe. Dr. Taimini concludes that these three are the ideas associated with the three Gunas or Attributes. Among the planets, Sun, Jupiter, and Moon are considered Sattwic planets, representing self-formative, pure, quiescence and rhythmic motion in life's enfoldment. Mercury and Venus are Rajasic; they are involved with self-preservation, energizing action and desire. Saturn and Mars are Tamasic planets leading to a growth process, both physical and psychological, which ultimately leads to dissolution.

GURU :Teacher ; he who dispels darkness and ignorance; Jupiter (q.v.).

GURU-CHANDALA YOGA :A planetary combination relating Jupiter and Rahu. When these two planets are associated together in a house, it produces inauspicious results. It makes the individual depraved and inclined to indulge in socially and morally unethical activities.

HADDA INDEX

An index prepared on the basis of sign lord and Hadda lord of the sign. The latter is based on planetary lordship assigned to five non-luminaries on different areas of various signs. The Hadda division in different signs is given below. If the division lord and the sign lord are the same, full strength is assigned to the planet, usually measured as 15 units. In case one is a friendly planet, the strength is half, and the strength is only a quarter if one of them is inimical.

Table: Planetary Ruler ship over Different Hadda Divisions of the Signs

Signs	Jupiter	Venus	Mercury	Mars	Saturn
Aries	00-60	7-120	130-200	210-250	260-300
Taurus	150-220	00-80	90-140	280-300	230-270
Gemini	130-170	70-120	00--60	180-240	20-300
Cancer	200-260	80-130	140-190	00-70	270-300
Leo	00-60	70-110	190-240	250-300	120-180
Virgo	180-210	80 -170	00-70	220-280	290-300
Libra	150-210	220-280	70-140	290-300	00-60
Scorpio	200-240	80-110	120-190	00-70	250-300
Sagittarius	00-120	130-170	180-210	220-260	270-300
Capricorn	80-140	150-220	00 -70	270-300	230-260
Aquarius	140-200	00-70	80 -130	210-250	260-300
Pisces	130-160	00-120	170-190	200-280	290-300

HALA CHAKRA [(Hala = plough) + (Chakra = cyclic, order)]. A cyclic order of auspicious and inauspicious asterisms worked out on the basis of the number of asterisms between the Sun's asterism and that of the day in question. Sowing seeds or beginning a new agricultural activity is advised on the basis of this chakra.

Table: Hala Chakra

No. of asterisms between Sun and that of the specific day	Effect
0-3	Bad
4-6	Good
7-9	Bad
10-14	Auspicious
15-17	Bad
18-22	Good
23-25	Bad
26-27	Auspicious

HALA-YOGA :One of the 20 combinations formed under Nabhasa-yoga (q.v.). It arises when all the planets are located in a group of triangular houses other than the ascendant. It will lead to all planets occupying the following three formations: (i) 2nd, 6th, and 10th houses; (ii) 3rd, 7th, and 11th houses; and (iii) 4th, 8th, and 12th houses. According to another version, all planets occupying the 5th and 9th houses also give rise to Halayoga. Persons born under this combination are engaged in agricultural activities in an important way.

HAMSA-YOGA :(Hamsa = swan). One of the five Maha Purusha Yogas (q.v.) formed by Jupiter in exaltation or in its own sign and in strength occupying a cardinal house either from ascendant or from the Moon sign. It makes the person fortunate, well built and having the voice of a swan. He gets a beautiful wife and possesses all comfort. He is religiously

inclined and favourably disposed towards spiritual studies. The combination is said to bestow a life of more than 82 years.

HARIHARA BRAHMA YOGA :Refers to 3 sets of planetary combinations: (i) Benefics placed in the 2nd, 8th, and 12th houses from the sign in which the lord of the 2nd house is placed; (ii) Jupiter, Moon, and Mercury posited in the 4th, 9th, and 8th houses from the sign where the lord of the 7th house is situated; and (iii) the Sun, Venus and Mars in the 4th, 10th, or 11 house from the ascendant lord. These combinations make the individual truthful, effective speaker, victorious, well-versed in religious scriptures, and philanthropic.

HASTHA :Hand; the 13th asterism extending from 1600 to 1730 20' of the zodiac. It consists of 5 stars and is ruled by Moon. Its presiding deity is Savitar, the Sun God. Its basic attribute is Tanias, sloth or inertia.

Hastha is characterized as Vaishya, the trading community and is classified as buffalo by species, godly by temperament, human by animal type and is said to be related with the Southern direction. Its motivating impulse is Moksha, Liberation. The asterism makes the individual always engaged in activities, especially at the physical level. If the individual is still on the evolutionary side of manifestation, he works enthusiastically for the satisfaction of his own desire and fulfillment of his ambition for spiritually evolving persons, it will help him in sustaining his philanthropic activities.

Hastha gives tremendous self-reliance and control over outgoing cosmic energy. It is always ready to proceed further. It contains within its radiation much generative power.

HATHA YOGA :A form of yogic discipline which aims at gaining mastery over one's breath and other bodily functions by effective exercise of will-power and control over one's involuntary responses and passions. It also aims at maintaining flexibility of limbs by adopting various types of physical postures known as Asanas. These postures lead to the purification of physical and other sheaths so that the divine influx can flow easily without any impediment produced by the lower self comprising body, emotion and mind.

Hatha Yoga is the opposite of Raja Yoga in the sense it establishes control over the lower self to attune it to receive the higher spiritual influx; in Raja Yoga, the development of spirituality and control of consciousness by meditation is attempted first to strengthen the transcendental forces to take sway of lower vehicles in order to spiritualize one's life.

HELIACAL RISING :It relates the visibility of planets in close proximity with the Sun. A star is said to have heliacal rising when it shows itself above the horizon exactly at sunrise. Planets are invisible to the naked eye for some days at the time of their conjunction with Sun. This phenomenon of invisibility is known as combust (q.v.) or heliacal setting of the planet. The opposite phenomenon is known as heliacal rising. In this condition the planet is with the Sun but still visible. The concept is primarily related with the method of observation employed by the ancient Chaldeans who (supposedly) watched the planets every day to determine the identity of a planet which ascended over the eastern horizon immediately prior to the rising of the Sun.

HELIOCENTRIC SYSTEM :The system in which cosmographic coordinates are given on the assumption that the Sun is at its center. It is a realistic approach. Ever since the Polish astronomer Nicolaus Copernicus (1473-1543) discovered that the solar system revolved round the Sun, instead of the Earth, as its center, as assumed under the geocentric system (q.v.), the astronomers began finding discrepancies with regard to certain planetary positions, especially of Mercury and Venus. For outer planets, for astrological horoscopy, there is very little difference between the two systems. In heliocentric system, the position of a star or planet is determined as if the observer is positioned at the center of the Sun, while under the geocentric system he is assumed to be observing the stellar world from the earth's center. This difference makes the moving objects appear traversing in different directions.

HEMLAMBHI :The 31st year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. It makes the individual born during the year very affluent; he possesses many kinds of gems,

jewels and precious metals. He is much respected among his relatives and in the society, yet he is a miser.

HIRANYAGARBHA : (Hiranya = gold; any vessel made of gold; semen virile; Garbha = womb); the inside, middle or interior of anything; the bed of a river); golden egg; the golden womb. A Vedic term used in the context of Cosmo genesis. It represents the stage when the 'one animating principle' begins to coagulate and decides the area for its manifestation. In Rig Veda, it is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the God of all gods, and who is the one animating principle of their being. According to Manu, Hiranyagarbha was Brahma, the first male, formed by the indiscernible eternal First Cause in the egg resplendent as the Sun.

The Puranas describe Hiranyagarbha at one stage almost synonymous with Brahma. It is stated that Brahma created the Trinity (q.v.) and then he himself emerged from Manu. It refers to Brahma's reemergence as a creative principle after the three basic attributes, the Gunas (q.v.), and the three evolutionary principles of creation, preservation, and regeneration (or dissolution) were differentiated and externalized. At this stage, Brahma took further action to concretize the manifesting principle and appeared as Hiranyagarbha, or the Golden Egg. It was further fructified by the impact of the Divine Spark or the Radiant Ray. The One Lord of the Being, the one animating principle of gods and men, arose from the Golden Womb, which is the sphere of the universe. Hiranyagarbha is surrounded by its seven zones or planes, which are the realms of form and matter. These became the seven and fourteen Lokas (q.v.) with varieties of denizens in them functioning with different Tattwas.

Mahabhutas and Indriyas The Puranas describe Hiranyagarbha containing within itself Brahma as the collective symbol of the seven universal forces. Hiranyagarbha is the limit of cosmos. Blavatsky mentions Hiranyagarbha as the radiant or the golden egg or womb. Esoterically, according to her, it represents the luminous 'fire-mist' or the ethereal stuff from which the universe is made of.

HORA : The rising of a radical sign; an hour; it represents a part of the zodiacal sign divided into two parts, each of which is owned by Sun or Moon. Sun's Hora is considered masculine and Moon's Hora is feminine. In even signs, the first part is ruled by Moon and the second by Sun; in odd signs, it is the other way round.

HORA LAGNA : A sort of ascendant worked out by multiplying the birth time after sunrise by two and dividing the product by five, and adding the result to the sunrise on the day.

HORA SHASTRA : A treatise on predictive astrology, but generally it refers to the science of astronomy and astrology both.

HORARY ASTROLOGY : (horary = pertaining to time). One of the four sections of horoscopy, the other three being (i) mundane, relative to meteorology, seismology, husbandry, etc., (ii) state, or civic, concerned with the fate of nations, kings and rulers, and (iii) genethliacal astrology, predicting the future of individuals on the basis of the moment of their birth. Horary astrology resolves doubts arising in the mind of an individual, or any query with regard to any personal or other problems arising spontaneously at any moment of time. Hindu astrology refers it under Prasna Shastra, the science dealing with queries which covers a wide variety of subjects, such as the possibility of the occurrence of any event, Muhurtha (q.v.) or electional astrology; Parihara, or remedial measures, and Nimittas, or the questions relating to omens. It also tackles problems relating to longevity, death, and diseases. Horary predictions depend on planetary positions at the moment of putting the query.

HORIZON, CELESTIAL : Extension of earthly horizon to space. Astronomically, horizon refers to the small circle of the celestial sphere whose plane is tangent to the earth at the position of a given observer or the plane of such a circle which is also known as the Sensible

Horizon. The celestial horizon refers to the great circle of the celestial sphere whose plane passes through the center of the earth and is parallel to the sensible horizon.

HOROSCOPE :Also known as Janma Kundali (sk) literally meaning birth-serpent's coil. The natal chart depicting positions of different planets at the time of nativity or any event. It represents the zodiacal sign rising at the place of birth and the location of planets in various signs. The 12 zodiacal signs are related to so many houses in the horoscope relative to different aspects of life. A detailed horoscope relates the planets, houses, and minute divisions of the signs in order to show the strength and potential of the planets. A horoscope as such is merely a kind of astronomical chart depicting planets relative to the place and time of birth; predictions based on these details depend upon application of astrological principles relevant to the specific astronomical data incorporated in the horoscope or the natal chart.

HOROSCOPE OF SOLAR INGRESS :Planetary positions along with the ascendant and other horoscopes details for the moment when the Sun during its annual sojourn returns to its exact zodiacal position as at birth. This chart is used as an aid for annual forecasting.

HOUSE DIVISION :The division of the ecliptic in 12 sections. It begins with ascendant as the first house. These divisions are related to different aspects of one's life. The planetary relationships with these houses indicate the possibility of a result and the time of its occurrence. There are various ways of demarcating these houses. The equal house division assumes identity of the first house with the sign rising as ascendant and each of the following signs with the successive house divisions. There are some other systems of house division in which the synchronisation of signs is not assumed with these houses. (See Bhava Kundali)

The 12 house divisions generally signify the following aspects of an individual's life:

1st House: (Ascendant). General personality, face, temperament, strength, and vitality (life-force contained in the incarnating soul).

2nd House: (Dhana Bhava). Wealth and affluence, family relations, speech, right eye, neck, creative potential, and death.

3rd House: (Sahaja Bhava). Siblings, individual prowess, collateral, short journeys, chest and right ear, longevity.

4th House: (Sukhasthana). Immediate environment, home life, mother, emotion, landed property, dwelling place, personal conveyance, conditions at the fag end of life. It also refers to chest as well as peace of mind.

5th House: (Suta Bhava). Children, creativity, learning, psychological disposition, speculation, intelligence, and physically it relates to stomach and back.

6th House: (Ripu Sthana). Enemies, impediments, wounds on body, disappointments, debts, illnesses, servants, employment conditions. It also represents intestines and navel.

7th House: (Kalatra or Jaya Bhava). Marriage and legally wedded wife, business partnerships, foreign travel recognition of merit overseas, dissipation of energy, sexual relationships; it represents the loin region and the urinary tract.

8th House: (Mrityusthana). Death, generative organs, hidden aspects of an individual, occultism, legacy, unearned income, secret maneuverings, life of the spouse, place and surroundings of death.

9th House: (Dharmasthana; Bhagyasthana). Religious philosophy and one's beliefs, luck, past righteous merits natural proclivities, unmerited rewards (especially resulting from deeds of past lives), institutional religious observations (rituals), long travels, father, and thigh.

10th House: (Karmasthana). Profession, relationship with state and administration, primary activities for sustaining oneself, status in life, honor from the public, and knees.

11th House: (Labhasthana). Gains, income, friendship, social life and permissive sexual relationships, elder brother, and ankles.

12th House: (Vyayasthana). Expenditure, all kinds of outflows, e.g. expenditure, dissipation of energy, useless efforts, tiresome travels. It is also concerned with pleasures of bed and with the obstacles in life. It is concerned with life after death and with psychic experiences. It is related with feet.

HRISHIKESH :Paramatma. The lord of various sense organs. A name of Vishnu, Krishna. The 10th month of a year (according to Indian calendar, corresponding to the month of Paushya). Pilgrimage to the foot of the Himalayas. One of the solar rays supposed to vitalize the various asterisms.

ICHCHITA MRITYU YOGA :The planetary combination formed by Mars in a cardinal house and Rahu in the 7th. It leads the individual to self-destruction.

ICHCHA SHAKTI :Will power; one of the not-so-well known powers in nature. It can generate certain nerve-currents necessary to vitalize some and to atrophy some other muscles.

IDAJILA :Earth; speech; food; a goddess. The goddess of revelation. A Vedic goddess and the daughter of Manu (q.v.). She is referred to in two different contexts: first, she is related with Mercury (Budha), and with the origin of the lunar dynasty of kings; second, Ida and her sister Pingala are Nadis (q.v.) connected with Sushumna whose proper activation arouses the Kundalini (q.v.). In spiritual teachings, both these references interfuse to represent the basic impulse leading to human and cosmic evolution.

Ida is feminine, nourishing and sustaining principle. In the Rig Veda, Ida is primarily food, refreshment, or a libation of milk, the necessary ingredient of physical well-being. It is also a personification of speech. It expresses creative potential. Ida is the instructress of Manu; she was the first to institute the rules of performing sacrifices, Yajnas. According to Sayana, Ida presides over the Earth. Shatapatha Brahmana describes Ida as arising from a sacrificial libation by Manu for begetting an offspring. When Ida arose from the sacrificial fire, Mitra-Varuna claimed her but Ida remained faithful to Manu. From them arose the race of Manus.

The Puranic stories refer to several sex changes in Ida. Vaivasvata Manu wanted a son, but due to an error of the officiating priest managing the sacrifice, a daughter was born. MitraVaruna changed her into a male and Ida became Sudyumna. Under the malediction of Shiva, Sudyumna once again changed into a woman, and married Budha (Mercury). To them was born Pururava, a king of immense charm, truthfulness, devotion, and philosophical learning. Having given birth to Pururava, Ida once more, under the benediction of Vishnu, was restored to her earlier form of Sudyumna and in this form fathered three sons.

Another story about Ida/Ila mentions him as the eldest son of Manu. Once Ida trespassed a grove sacred to Parvati. For this indiscretion, he was transformed into a female. Upon the supplication and prayers of friends, Shiva and Parvati conceded that Ida could be male for a month and a female the following month.

Blavatsky considers the union between Swayambhuva Manu and his own daughter Vach-Shatrupa as the first 'euhemerisation' of the dual principle, of which Vaivasvata Manu and Ida are a secondary and a third form. It stands in cosmic symbolism as the root life, the seed from which spring all the solar systems, the worlds, the angels, and the gods (Cf. S.D., vol. 111, p. 156). About the changes of sex in Ida, Blavatsky maintains it to be the psychological transformation of sexes which occurred during the third root race.

The changes in Ida are related with the creative role of Mercury. The union between positive and negative counterparts of the mind-principle is necessary for different kinds of creative results on different occasions. United with Ida, Mercury presents the positive, masculine, or the creative power. Yet the intelligence represented by Mercury is passive in

character. This explains Mercury's androgynous nature. Ida, who functions as the concretizing counterpart of Mercury has the characteristics of both the forces, active and passive.

In yogic literature, Ida and Pingala exist on both sides of the Sushumna canal in the middle of the spinal cord. They provide the channel for Kundalini (q.v.) to move from the Muladhara to Sahasrara Chakras (q.v.). The channel is normally blocked in common individuals. The trans Himalayan school of the ancient Indian Raja Yogis located Sushumna as the chief seat of these three canals in the central tube of the spinal cord, and Ida and Pingala exist on its left and right sides. Blavatsky indicates a much deeper significance of Ida when she states that Sushumna is the Brahmadanda while Ida and Pingala are simply, the sharps and flats of that Fa of human nature, the keynote and the middle key in the scale of the centenary harmony of the principles which, when struck in a proper way, awakens the sentries on either side, the spiritual Manas and the physical Kama, and subdues the lower through the higher. But she further indicates that it is the pure Akasha that passes up Sushumna whose two aspects flow in Ida and Pingala. Ida and Pingala are semi-material, positive and negative forces, the Sun and Moon. They put into action the free and spiritual current of Sushumna. They form a distinct path of their own; otherwise they would diffuse the radiance all over the body. Concentration on Ida and its sister channel Pingala leads to activation and regulation of the sacred fire. This effect can be produced by exercising will power, and not through the scientific or trained suppression of the breath.

IKKBALA YOGA :A term used in annual forecasting. It is formed by all the planets placed in Panphara (q.v.) houses. It produces many desired events during the year. (See Induvara Yoga)

ILA :Same as Ida (q.v.).

The ruler of the celestial world; the God of gods; the God of the firmament, the atmosphere personified. Indra represents the principle of mind-power released from the limits and obscurations of the nervous consciousness. The word Indra is related with Indriyas, and refers to the organs of wisdom and action. Indra stands for intelligence, unfettered by any physical or nervous limitations. It is pure illumination.

The Puranic stories make Indra son of Kashyapa and his wife Sachi, the daughter of a demon Puloman. In the Rig Veda, Indra is assigned a place in the Vedic Trinity, along with Agni (fire) and Vayu (air) Indra rules over Swarga, the realm of gods, with a large number of nymphs under his command. He is described as becoming insecure of his position whenever a Rishi undertakes arduous austerities. He then sends nymphs to distract him from completing his determination. He is also famed for his adulterous behavior. Sage Gautarna cursed Indra for seducing his wife Ahalya, which resulted in the formation of a thousand marks resembling the female generating organ on his body, later on changed to eyes which gave Indra the appellation of Sahasraksha, meaning the thousand-eyed god. Arjuna, the hero of the Mahabharata, is said to be born of him.

Indra is characterised as the cosmic principle of Mahat (q.v.). He represents the fifth human principle, Manas (q.v.), which is dual in character. As connected with Buddhi and as allowing itself to be dragged down by Kama, it leads to manifestations at the material or phenomenal planes.

Indra presides over Jupiter, whereas Agni presides over Sun, and Varuna, the god of waters, over Moon. In the Puranas, Jupiter is often considered the preceptor of Indra.,

INDRACHAPA :An invisible Upagraha, satellite, of Venus. Its other names are Kodanda and Karmuka.

INDRIYA :Qualities belonging to Indra (q.v.). The term in common parlance refers to the sense organs. They are classified in two categories, viz., Karmendriya and Jnanendriya. The former category consists of organs of speech, action (hands), mobility (legs), and the

excretory and generative organs. The latter category consists of the organs of wisdom, which comprise ears, eyes, tongue, skin, and nose that enable the individual to acquire knowledge of the external world. Jnanendriyas are connected with Panchabhutas (q.v.) and Tanmatras (q.v.). Blavatsky gives the following relationships between these three:

Table: Relationship between Indriyas, Tanmatras & Bhutas

Action organs	Knowledge organs	Tanmatras	Panch bhutas
(1) Organs of generation	Nose	Smell	Earth
(2) Hands	Tongue	Taste	Water
(3) Feet	Eyes	Sight	Air
(4)Organs of excretion	Skin	Touch	Fire
(5) Organs of speech	Ears	Hearing	Ether

INDULAGNA :A sensitive point in a horoscope based on the ascendant and the Moon sign. Counting ninth from both of these and adding the Kalas (see below) of the lords of the sign thus arrived at, and dividing the total of these two by 12, and the remainder when added to the Moon sign gives the Indu Lagna. For this calculation, the Kalas for the planets are as follows: Sun = 30; Moon = 16; Mars = 6; Mercury = 8; Jupiter = 10; Venus = 12; and Saturn = 1.

The general principle may be further modified by taking into account the odd and even signs of the ascendant and Moon. In case both these are in odd signs, the counting of the ninth sign is to be made directly, but in the case of their being even, the resultant 9th house should be counted in the reverse direction. For example, if the ascendant is Aries, which is an odd sign, the ninth from it counted directly is Sagittarius whose lord is Jupiter who enjoys 10 kalas. For Taurus as ascendant, an even sign, ninth from it counted in the reverse direction is Virgo which is owned by Mercury having 8 Kalas. Similarly, if the natal Moon is in an odd sign, the counting is done directly, and in the case of its being an even sign, the direction will be reversed. If the remainder in the final operation is odd, the final Indu-Lagna is counted directly from the Moon sign while in the case of its being even, the counting from the Moon for fixing the Indu Lagna is in the reverse direction.

Indu Lagna, when occupied by a benefic without any association with a malefic planet makes the individual extremely wealthy; and if only a malefic planet occupies it, the individual may be very rich. If the malefic occupies Indu Lagna in its exaltation sign, the individual becomes extremely wealthy.

INDUVARA YOGA :An inauspicious planetary combination. It is studied primarily in Tajaka astrology. The seven planets (excluding Rahu and Ketu) in a progressed horoscope based on solar ingress (q.v.) principle, situated in Apoklima (q.v.) houses produce obstacles and thereby nullify the fructification of an auspicious combination that may otherwise be present.

INITIATION :Consecration for a religious ceremony. It is a ceremony preliminary to the Yajna, sacrifice, or an important religious rite dedicating oneself to a higher cause. It is a mysterious ritual, sometimes involving the blending of the consciousness of the disciple with that of the teacher.

The traditional Brahmin had three Dikshas, initiations: (i) at birth, when he received his mystery name from his family astrologer, (ii) at seven years of age, when the sacred thread was given to him, and (iii) at the age of 11 or 12 years when he entered the preparatory stages of the main functions of his life. These rites are extremely personal and secret. They are consecrated under strict vows of secrecy.

Relics of such mysteries are available in Egypt, Eluseum, Greece, Mexico, Scotland, India, and in the secret crypts of many less frequented areas in the wildernesses of deserts and

mountains. These sacred places are situated in isolated mountains, caves, forests, deserts, and lonely surroundings with direct access to nature's finer forces. The Egyptian Pyramids, the British Stonehenge, and the desolate caves of Rajgriha in India are existing monuments of once-active initiating temples.

Many spiritual texts mention these sacred rites. The Viveka Cudamani mentions Manushyatwam, or the essence of being a human being; Mumukshatwam, or the urge towards Liberation; and Mahapurushashraya, or the benevolent protection of perfected beings essential for initiation in secret mysteries.

Initiation is based on the assumption that the path of involution has followed a course of the entrenchment of the soul in a material sheath that needs reversal. The path of withdrawal from these material encasements requires unraveling various knots tied into the material sheath. These knots can be unraveled only after a detailed knowledge of one's own inner constitution. The Hindu spiritual teachings indicated Hridaya-Granthi and Granthi-Bheda as important for understanding one's body mechanism and to establish control over its Granthis or the knots formed during the materializing process of the soul.

The process of opening out these knots hidden in the inner consciousness of the soul is known as Granthi Bheda. The initiatory rites represent the Granthi-Bheda for which the Adept Brothers (the spiritual teachers who have crossed the stages of GranthiBheda) have to take charge of the candidate. The method by which they make the candidate aware of his latent powers is unique, differing with candidate and the teacher who guides him.

During the initiating rites the candidate is brought face to face with his inner nature and the finer forces of nature. The Egyptian temples, which were the centers of such rituals, are full of astronomical details; the Vedic Yajnas served the same purpose. The candidate could absorb these subtler forces to transform his nature only after making arduous preparations. These involved austerities, fasting, abstinence from impure social relationships, living in isolation, emotional purification, cultivation of virtues, mental maturity, psychic aptitude, and intuitive understanding. Atmospheric quietude and freedom from physical and emotional vibrations of the gross types are also necessary.

Initiations are usually held at isolated places. They are held at a time when stellar forces are helpful for harnessing spiritual forces. Initiatory rites are of different orders at which different levels of illumination are realized.

Blavatsky gives some descriptions of seven degrees of initiations as practiced in Egyptian mysteries. They reveal the immortality of spirit. She says that the candidates, after a preliminary trial, pass through twelve tortures. He is commanded to govern his passions and never lose for a moment the thought of his god. Then as a symbol of the wanderings of the unpurified soul, he has to ascend several ladders and wander in the darkness of a cave which has many doors but all of them are locked. When he succeeds in these trials, he attains the level of Pastophoris: the first degree of initiation. The second and the third degrees are called Neocoris and Melanephores. These are received after one has crossed the gates of death. Later, he is conducted to the hall of spirits. There he is taught to never desire or seek revenge, but to be always ready to help others in danger, even at the risk of one's own life; to bury every dead body; to honour one's parents; respect old age, and protect those weaker than oneself; and finally, to ever bear in mind the hour of death and that of resurrection in a new and imperishable body. Purity and chastity are highly recommended and fornication threatened with death. Then the candidate is made a Kristophores.

At the fifth degree, known as Bolahala, the candidate is instructed in alchemy. At the sixth degree, the candidate is instructed in astronomy by the method of a priestly dance in the circle. After the final probation in a building set apart for this purpose, the Astronomus, as he is now called, emerges from the sacred apartment called Manneras, and receives a cross-the Tau, which at death, has to be laid upon his breast. He is now a Hierophant.

Blavatsky mentions that (i) every true Adept has to pass through the seven and the twelve trials of initiation, symbolised by the twelve labors of Hercules, (ii) the day of his real birth is regarded as the day he is born into the world of spirituality, his very age being counted from the hour of his birth makes him twice-born, a Dwija or an Initiate, and (iii) that the trials of all these persons are made to correspond with the esoteric significance of initiatory rites-all of which correspond to the twelve zodiacal signs.

An Adept teacher once stated that the degrees of an adept-initiation mark the seven stages at which the candidate discovers the secrets of the sevenfold principles in nature and man and awakens his dormant powers. With regard to the tasks ahead of a candidate, he indicated that the whole individuality of a person is centered in the three middle or the Third, Fourth, and Fifth principles. During earthly life it is all in the Fourth, the center of energy, volition-will. The difference between personality and individuality is that the former hardly survives the latter, to run successfully its sevenfold downward and upward course to assimilate to itself the eternal life power residing but in the Seventh and then blend the three (Fourth, Fifth, and Seventh) into one-the Sixth. The Adept stated that "those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the Fifth, Sixth, and Seventh rounds. But this is a mystery."

ISHTHA :The desired object. Ishtha Kala is the time of an epoch. It is measured in terms of time elapsed from the moment of sunrise to the moment of the occurrence of the event.

ISHWARA :God; the Almighty God; the presiding deity of a manifested solar system. The term also refers to the 11th year of the cycle of 60 Samvatsara (q.v.) ruled by Brahma. A person born during this year becomes rich. He is able to enjoy material comforts and luxuries of life; he is a passionate partner in sexual acts, interested in cattle rearing and religious observances.

ITHASALA YOGA :Also known as Muthashila Yoga. A planetary combination considered in connection with annual forecasting (cf. Jaimini Astrology). It is based on the relative motion of different planets. The order of planetary motion is as follows: Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. Moon takes the shortest period in perambulating round Earth while Saturn takes the longest. When two planets are related in such a way in a house that the slow moving planet is ahead of the fast moving one, Ithasala Yoga is formed. This formation is effective only when both the planets are within their Deeptamsa (q.v.), the orb. In this situation, the fast-moving planet transfers its influence to the slow-moving planet.

JAGADAMBA :Mother of the world; one of the names of Shiva's consort. Among the zodiacal signs, Virgo (q.v.) generally stands for Jagadamba, especially in the sense of sacrificing oneself for the welfare of others.

JAGRATA :Wakefulness. One of the four states of consciousness, the other three being Swapna (dream), Sushupti (profound sleep), and Turiya (the state in which the soul identifies itself with the Universal Spirit).

JAIMINI :A celebrated sage; a disciple of Vyasa. He is said to have received Sama Veda from his master, and he gave the same to the world. He was also the proponent of Purva Mimamsa philosophy. (See Darshan) One system of astrology was also propounded by him. (See Jaimini Astrology) The name also stands for the patronymic of a certain order of Vedic seers.

JAIMINI ASTROLOGY :A system of astrological prognostication associated with Sage Jaimini. But Jaimini is a patronymic referring to a special group of sages born during different periods but adhering to the same line of thinking. One, therefore, cannot be sure if the various works attributed to Jaimini were from the same Vedic source.

Astrological predictions under Jaimini astrology do not differ basically from others excepting with regard to certain special principles incorporated in it. Some of these special features are indicated below:

Jaimini astrology lays greater emphasis on Karakattwa (q.v.) and Karakamsa than in other systems. The relative distance traversed by planets in different houses determines their Karakattwa; in Parashari astrology, each planet has its unique Karakattwa. For example, a planet which has attained the highest longitude among all the planets disregarding the sign in which they are located becomes, under Jaimini astrology, Atma Karaka while in Parashari Astrology, Sun is considered so in all horoscopes irrespective of its longitudinal progress in a sign. Similarly, the planet which has moved the shortest distance in a sign under Jaimini system becomes Karaka for wife (or husband) whereas the natural Karaka for the spouse in Parashari astrology is Venus. While it is noted that Rasis (q.v.) and houses are identical in jaimini astrology, the Parashari system makes a difference between the two (cf. Bhava Kundali).

In Jaimini astrology, Arudha Lagna, or Lagnarudha, is more important than ascendant (q.v.). Arudha Lagna is obtained by counting as many signs from the lord of the ascendant as this lord is removed from the ascendant itself. Other kinds of ascendants also exist under this system, e.g., Bhava, Hora, Varneda, Ghatika, and Nisheka. Aspects under Jaimini system are based on the nature of the zodiacal signs concerned. (See Aspects) Under the Jaimini system, the strength of a sign is reckoned on the basis of Karakattwa, occupation or otherwise of a sign by any planet, aspects of benefices, strength of the planet ruling the sign, flanking of the signs by planets and the placement of Atma Karaka planet in cardinal, Panaphara (q.v.) and Apoklima houses.

The Jaimini system emphasizes Nisheka, Adhana, or the conception time in a special way for working out the natal chart. This system also works out planetary ruler ship at a particular age (See Dasa System) on the basis of signs, the trine houses and the situation of the lords thereof. The duration of their ruler ship depends upon the distance between the sign and its lord. The sequence follows! the order of the zodiacal signs.

Several special concepts are frequently used in Jaimini astrology, which are specially referred only in it. Some of the important concepts thus used are mentioned below:

Argalas: A fastening latch; something intervening as an impediment; planets affecting the fructification or otherwise of another sign or planet. Planets in the 4th, 2nd, 11th, and 5th positions from an expecting planet (except Ketu) become Argalas. Lords which are in the 9th house from Ketu become Argalas for the sign which they own. When planets becoming Argalas are benefices, their results are auspicious; malefic in the position produce impediments. The Argalas produced by planets in the 4th, 2nd, 11th, and 5th positions get neutralised by the presence of planets in 10th, 12th, 3rd, and 9th respectively.

Arudha Lagna: Signs obtained by counting as many signs from the lord of ascendant as this lord itself is from the ascendant.

Atma Karaka: The planet having attained the highest longitudinal position after discarding its sign positions. The Karakattwas of planets attaining relative longitudinal position in the descending order refer to Atma (soul); Amatya (wealth, social status); Bhratru (brothers); Matru (mother); Putra (offspring); Gnathi (cousins); and Dara (spouse), the last having relatively the least advanced in any sign.

Hora Lagna: It is obtained as follows: Divide by 2.5 the birth time in ghatis (1 ghati = 24 minutes) after sunrise, add 1 (one) to the quotient and count as many houses as this number from Sun or ascendant depending upon whether the natal ascendant is an odd or even sign.

Karakamsa: Navamsa sign occupied by Atma Karaka planet.

Pranapada: A sensitive point used for rectifying the birth time. It is worked out by adding twice the birth time in vighatis (1 vighati = 24 seconds) to (a) the Sun's longitude, or M to the Sun's longitude plus 2400 or (c) to the Sun's longitude plus 1200 depending on whether

the Sun is in a cardinal, fixed, or common sign. Discard the multiples of 3600 to obtain the Pranapada for a natal chart. Upapada: The sign as apart from the 12th lord as the latter is from the 12th sign itself.

JAMADAGNI :One of the Saptarishis (q.v.). He was a descendant of Sage Bhrigu, and was a Brahman by birth. His father was Richika, a Brahman, but his mother, Satyawati, a daughter of King Gadhi, was a Kshatriya by birth. The Vishnu Purana describes a mix-up related with the birth of Jamadagni and Vishwamitra. When Satyawati was pregnant, Richika prepared a mess, pulpy food prepared with rice and milk and imbued with sattwic radiance so that she could have a son with the qualities of a Brahman; he prepared another mess for Satyawati's mother with the magnetism of a Kshatriya, qualifying her to have a son with the character of a warrior. At the persuasion of her mother, the women changed the messes, and so Jamadagni, the son of Richika, was born a warrior-Brahman, and Vishwamitra, the son of Kshatriya Gadhi, was born a priest. Jamadagni engaged himself in intensive studies and obtained the entire knowledge of the Vedas. He married Renuka, the daughter of King Prasenajit, and had five sons, the youngest being Parasurama (q.v.). Jamadagni once found that his wife, on seeing some nymph couples sporting and dallying in the water, where she had gone to have her bath, had felt envious of them and had fallen from perfection of purity and thus shorn of her sanctity. He asked several of his sons to kill her, but none except Parasurama obeyed him. The deed assuaged Jamadagni's anger, and he granted him (Parasurama) a boon. Parasurama begged that his mother be restored to life in purity and that his brothers regain their natural conditions. All this was granted. Jamadagni had acquired Surabhi, the sacred cow, by his penance. The cow was taken from the ashram by King Kartavirya while the sage and his wife were away. On learning of this, Parasurama killed the king, but the sons of Kartavirya killed Jamadagni. His basic teaching was that one must renounce one's acquisitions though possessing the capacity to acquire them again and retain the same.

JANMA, ANUJANMA AND TRIJANMA :(Anu = minute, atomic; anujanma = essence of origin; Tri = three; trijamna = thrice born). These terms are shortened expressions to describe the planets occupying the Moon sign (janma), the 5th from the Moon sign (Anujanma), and the 9th from the Moon sign (Trijanma).

JATAYU :The king of birds and of the feathered tribe. The Ramayana describes him as the son of Garuda (q.v.); the Puranic stories make him a son of Aruna, the forerunner of the Sun. Jatayu helped Rama, the hero of the Ramayana, by fighting with Ravana when he was carrying away Sita, and was mortally wounded by Ravana in the fight. He died after disclosing to Rama the whereabouts of Sita and Ravana. His last rites were performed by Rama and Lakshmana. Jatayu is described as a close friend of Dasharatha, the father of Rama. It is said that Jatayu had helped Dasharatha when the latter had gone to the sky to recover Sita, when she was carried away by Sani (Saturn). The king's carriage was consumed by a glance from the eye of Sani, but Jatayu had caught hold of the failing king and saved him. Esoterically, Jatayu and Garuda both are related with the cycle of Time.

JAYA :The 28th in the cycle of 60 Samvatsara (q.v.). It is ruled by Vishnu. Persons born during this year are victorious in wars, blessed with a wife, associated with faithful friends and successful in business enterprises.

JEEVANU :Life-germ.

JIVA :A term considered almost synonymous with life. Blavatsky treats it as equivalent to Monad, or Atma-Buddhi. It is the nucleus of potential vitality with intelligence in it. It is variously referred to as the life-breath, the vital breath, and the principal of life. It refers to the individual or personal soul enshrined in the human body and imparting to it life, motion, and sensation, and it is in this sense distinguished from the Supreme Soul, Paramatma.

The Indian religious scriptures frequently use the terms Paramatma, Atman, Jivatma and Jiva, each of which has a definite connotation. These terms assume that cosmic ideation occurs at many levels, and extending in several directions. Parmesh Shakti of the Supreme Lord, also called Avyakta (unmanifest), is the invisible core from which every aspect of manifestation is spilled out. Human individuals also owe their existence to it. The life and light of the Supreme Self in its primeval purity has been preserved during the course of evolutionary process, even in the individual self, whence it is known as Atman. The former is the flame and the latter, its scintilla.

Self-awareness is an attribute of Atman, but this pristine intelligence is veiled in various material sheaths. Yet, at the highest subjective level of Atma-Buddhi-Manas, it projects itself as Jivatma, the fragmented self which maintains its identity in spite of its repeated births and deaths.

In Vedic astrology, Jupiter is called Jiva and is vitally related with Pran Vayu which energizes the body and protects it from physical and other ailments.

JNANA :Knowledge; sacred knowledge, especially derived from meditation. Higher truth, religion or philosophy which teaches man how to understand his own inner nature and transcend the limitations produced by matter, and reunite with the supreme spirit. Jupiter is related with the knowledge of religious philosophy and rituals. Mercury is concerned with mundane intelligence and head learning. Saturn and Ketu lead to the realization of spiritual truths and understanding of deeper cosmic laws.

JUPITER :Syn: Brihaspati, Jiva, Angira (a Vedic sage), Deva Guru (preceptor of gods), Vachaspati (the lord of speech), Jijya (worthy of respect, adoration), Prashantha (serene, composed), Trideveshavandya (worthy of veneration by the three lords of gods). (For details See Brihaspati)

JYESHTHA :The 18th asterism extending from 2260 40' to 2400 00' of the zodiac. It consists of three stars symbolizing an earring. It is ruled by Mercury and is presided by Indra, the king of gods in the celestial world. Its primary motivation comes from Artha, directed activity. It is classified a farmer by class, deer by species, demon by temperament, and insect by type. It is related with the Western direction.

Jyeshtha prepares the individual for a new kind of divine influx. It induces psychological exploration often accompanied by material deprivation. The asterism produces arrogance in ordinary individuals, but those who are spiritually advanced, find the asterism very helpful in their inner unfolding.

JYOTISH :Astronomy: the science of light and the stellar world. One of the Vedangas, the limb of the Vedas.

The word Jyotish is rooted to the Supreme Light emanating from Brahma (q.v.). At the inner sacred level, it is the spiritual teaching concerning cosmic evolution, which includes the growth and unfolding of man. The Vedic seers treated astrology or Jyotish as the esoteric foundation of divine wisdom on the basis of which human beings at different levels could find light for their spiritual development.

Jyotish is broadly classified into two categories, viz., G) astronomy dealing with the mathematical aspect of planetary and other movements of celestial bodies, and 60 astrology related with the prognostication of the future based on stellar conjuncture and the movement of planets. The former is divided into (a) Siddhanta (theory) which deals with the rules for determining the planetary position ever since creation, (b) Tantra, which gives these rules during the present Kali Yuga (q.v.), and (c) Karan, which provides rules for determining the current position of planets during the current period. Predictive astrology includes (i) Hora or Jataka predictions, in its application to the fate of individuals from the moment of their birth to their death based on planetary positions either at the time of conception, or nativity, (ii) Muhurtha, or electional astrology, showing the auspicious time

for undertaking a new activity such as marriage, construction of houses, temples, forts, etc., or undertaking journey, schooling of children, etc., (iii) Prashna, or horary, under which answers are given to spontaneous queries at any particular moment of time, (iv) Medaniya, or national (state) astrology, under which the fate of nations, kings and rulers are prognosticated, and (v) Samhita, or the mundane astrology, which is concerned with natural calamities, e.g., earthquakes, droughts, floods, omens, etc. Certain branches of astrology also deal with physiognomy and astrological implications of vibrations of different parts of the body. Some astrologers, who have acquired esoteric knowledge of in-and out-breathing, predict future events and answer queries based on it. Medical astrology is a special branch of stellar science which is currently becoming popular: it shows the relationship between various ailments, both physical and psychological, and planetary positions.

Currently three systems of Vedic astrology are in vogue. They are (a) Parashari System, (b) Jaimini System, and (c) Prashna Marg. The Parashari System is the most popular one while Jaimini System approaches the same task primarily from Karakattwa (q.v.) of different planets. The Prashna Marg lays down rules for predicting the future depending upon the planetary positions and prevalent omens at the time of the query. Some serious studies of Vedic astrology are presently concerned with discovering the relationship between yoga literature and the ancient system of astrology with a view to channeling stellar influences for human spiritual development.

KACHHA :(Kachha = dry or healed sore; hem of a garment). A son of Brihaspati (Jupiter). He was instrumental in learning the secret of restoring the dead to life from Sukracharya (Venus) which the latter alone possessed. The demons did not want Kachha to succeed, so they killed him again and again, but he was always restored to life by Venus at the intercession of Devayani, his daughter who had fallen in love with Kachha. The demons killed Kachha for the third time, burnt his body, crushed his bones and mixed the ashes with their preceptor's drink, but Devayani again implored her father to bring back the young man to life. Venus agreed to do so. As there was a danger that Venus himself would die in the process if Kachha came out of him by tearing his body, he taught the secret to Kachha to help him bring Venus to life after His (Kachha's) restoration. Devayani wanted to marry Kachha, but even when he was restored to life he resisted the proposal on the plea that he loved her only as a sister. At this Devayani cursed him that the charm that he had learnt from her father would be powerless with him, and he in return condemned her to be sought by no Brahman, and to become the wife of a Kshatriya **KADRU :**A daughter of Daksha (q.v.), and one of the 13 wives of Sage Kashyapa. She was the mother of many-headed powerful serpents, chief among them being Sesha, Vasuki and such others.

KAHALYOGA :(Kahal = mischievous). A planetary combination that produces contradictory results: persons born under the combination are courageous, virile, commanding a well-equipped army, and ruling over an extensive area, yet they are intellectually foolish, ignorant (dull witted), and devoid of common and garden guts. This combination is constituted in several ways: the most popular version lays down that the lords of 9th and 4th houses should be in mutual angles and the lord of the ascendant should be strong. The combination is also formed if the lord of the 4th occupies its exaltation or own sign and is expected by or is in conjunction with the 10th lord. Jatakadesh, a classical text, states it to produce learning, humility, grace and self-possession, yet the individual will be indulgent in sensual pleasures. Kahal Yoga, according to Phaladeepika, is formed by the lord of the ascendant in exaltation or in its own sign occupying a trine or a cardinal house. It makes life without any blemish: a person born under it is prosperous, respectful, benevolent, and God-fearing, happy, charitable and regal in demeanor.

KAIVALYA : Perfect isolation. Detachment of soul from matter and complete identification with the Supreme Spirit. Final emancipation or beatitude. It is the culmination of Yoga practice.

KALA : (Pronounced as Kaala) A unit of Time. An unseen satellite of Sun. Vaiseshikas (q.v.) considered it as one of the nine dravyas (an elementary substance); in another sense it represents the Supreme Spirit as the destroyer. It is considered a personification of the destructive principle, viz., Yama, the god of death. The planet Saturn stands for it as far as our terrestrial life is concerned.

As a measure of time, it has been variously computed; it is often said to be equal to one minute 48 seconds (1' 48"), sometimes it is said to be slightly less than it. The traditional Hindu Time Division identifies many fractions of time which are very minute while on the other extreme, its expansion goes much beyond normal human imagination. Some of these divisions are as follows:

Thruti: Time taken to Pierce one petal of the tenders petal of lotus flower by the sharpest needle. It is equal to 1/4 of a kshana (moment) or 1/2 of lava, approximately 1/6 part of time taken in twinkling of eyelids.

Nimiesha: Time taken in twinkling of an eyelid.

Guru Akshara: Time taken in uttering a syllable.

Prana: Time taken in uttering 10 Guru Akshara.

Bhagan Kala: Time taken for a planet to traverse the full zodiacal circle.

Savana Kala: The duration between two sunrises.

Some important equivalence under different systems of measuring Time are as follows: (Some of these are not necessarily equal to one another even if they have the same name in different systems.)

100 Thruti = 1 Lava = 1 Tathapara

30 Lava = 1 Nimesha

45 Nimesha = 1 Prana = 10 Guru Akshara = 1 Asu = 10 Vipala.

6 Prana = 1 Pala = 1 Vighati or 1 Vinari

60 Anupala = 1 Vipal = 2/5 of a second

60 Vighati = 1 Nadi = 1 Pala = 1 Garidanda = 1 ghati

60 Nadi/ghati = 1 Ahoratri = 1 DayNight = 1 Nakshatra day

7 1/2 Nadi/ghati = 1 Prahara

8 Prahara = 1 Hora = 24 Hours 1 Day-Night

2 Nadi/ghati = 1 Muhurtha

30 Muhhurtha = 1 Day-Night = 1 Ahoratri

7 Ahoratri = 1 week

30 Ahoratri = 1 month

30 Nakshatra Day/Ahoratri 1 Savana Month

1 Tithi = one-fifteenth of the duration between the first day of Moon known as Pratipada to New Moon, or vice versa, i.e., from New Moon to Full Moon.

15 Tithis 1 night

30 Tithis 1 Lunar month

1 Lunar Month = period taken by Moon to traverse the whole of 27 asterisms

1 Solar Month = Duration in which the Sun traverses one complete zodiacal Sign

100 Thruti = 1 Lava = 1 Thatpara

60 Thatpara = 1 Para

60 Paras = 1 Villiptha

60 Vilipathas = 1 Liiptha

60 Lipthas = 1 Vighati = 1 Pala

60 Vighatis/Palas = 1 Ghati/Danda

60 Ghatis = 1Ahoratri/Day-Night

60 Viapalas = 1 Pala = 24 seconds

Paksha, or a lunar fort

60 Palas = 1 Ghari/Ghati = 24 seconds

60 Ghatas = 1 Ahoratri = 24 hours

2 1/2 Vii2alas = 1 second

2 1/2 Palas = 1 minute

2 1/2 Ghatas = 1 hour

11 1/4 Nimeshas = 1 second

1 Asu/Prana = 4 seconds.

A Year: Four measures of a year are given depending upon the movement of the luminaries.

Savana Year: 1 Savana Year = 12 Savana Months

1 Savana Month = 30 Savana Days

1 Savana Day = The period intervening between two sunrises

(1 Savana year would roughly be equal to a Sidereal Year of 365 days 6 hours 9 minutes 9 seconds)

Solar Year: 1 Solar Year or Surya Varsha is the period taken by Sun to traverse the complete zodiacal circle. It is equal to the length of the Tropical Year and is roughly equal to 365 days 5 hours 48 minutes 45 seconds.

Lunar Year: Approximately equal to 354 days 30 Ghatas (or 12 hours). It consists of 12 Lunar months beginning with the 1st Lunar Day, i.e., Pratipada to New Moon Day, i.e., Amavashya. When Mala-Masa occurs, it becomes equal to 13 Lunar Months. Mala Masa is an additional month which is added due to special synchronisation of Solar and Lunar Years. During the Lunar Months when Sun does not cross the Sankranti, the intervening line between two zodiacal Signs, then that Lunar Month is repeated again, thus producing an additional month. During the Lunar Month when the Sun crosses two such Sankranti lines, the month is considered a negative one, known as Kshaya Masa, which is to be neglected. Such a negative month occurs approximately after 19 years, and in such a year there are two additional Lunar months (Mala Masa).

Nakshatra (Lunar) Year: It is equivalent to approximately 324 days. It denotes the duration taken by Moon to traverse all the 27 asterisms twelve times.

Samvatasara and Yugas are other important time-concepts in Vedic Astrology.

Samvatasara is a measure of time taken by Jupiter in traversing on its average speed a zodiacal sign. In one Samvatasara, there are 361.02672 Savana days; in 12 Samvatasaras which measure Jupiter's full revolution of the zodiacal signs, there are 4332.3206 Savana days. A sequence of 5 Samvatasara, the lustrum of Jupiter, is also known as a Yuga which is different from the Yugas mentioned below. 12 of these lustrums constituted 1 Jovian Cycle of 60 years in which each lustrum and each Samvatasara is given a special name and a special presiding deity. A Maha Yuga, i.e., a collection of yugas, viz., Kali, Treta, Dwapar and Satya Yuga, totalling 4,320,000 years is measured in terms of Jovian and Solar Years both.

Yugas: 4 Yugas, viz., Kali, Dwapar, Treta and Satya, together lasts for 4,320,000 years but all these are of varying duration. Kali Yuga, the present yuga, consists of 432,000 years of which 5,099 years elapsed on April 15, 1998. Dwapar Yuga, accounted for 864,000 or 432,000 x 2 years. Treta Yuga, during which period the ideal king Rama was born, had 1,296,000 years, or 432,000 x 3 years. Satya Yuga lasted for 1,728,000 or, 432,000 x 4 years. The four yugas together comprise one

Maha Yuga.

4 Yugas = 1 Maha Yuga = 4,320,000 years

71 Maha Yugas = 1 Manvantra, which is the period during which a Manu rules and guides the terrestrial evolution. One Sandhi or the mid-point of two such time-periods, or the

duration of collapse between two Manvantaras equals 1,728,000 years. (15 Sandhis) + (14 Manvantara) = 1 Kalpa = 4,320,000,000 years

1 Maha Yuga = 4,320,000 years 1,000 Maha Yugas = 1 Kalpa 1 Kalpa = 1 Day of Brahma
360 Kalpas = 1 year of Brahma 100 (Brahma) Years = Life Span of 1 Brahma

= 100 x 360 Kalpas = 36,000 Kalpas

= 155,520,000,000,000 human (or solar) years.

The Vedic literature and the Puranic stories refer to Kala in many different contexts. The concept is used to describe many abstract teachings. The Puranas describe it in terms of Ashvatta Tree, Nagas, Garuda etc. Ashvatta Tree with its roots in heaven and branches spreading downwards refers to manifestation in Time. Vishnu reclining on the coils of Vasuki or Sesha Naga represents Time in its circular motion. Garuda as a Vahana or steed of Vishnu refers to the Great Cycle of Time. Kala which is timeless, constituting Eternity in its bosom, is even divided in several portions of 'Eternities'. Blavatsky uses the expression 'Seven Eternities' which apparently seems paradoxical. Realizing this contradiction in expression, she herself explains that the latter expression divides Duration into unconditionally eternal and universal Time (Kala) and conditioned Time (Khandakala)'. She explains that one is the abstraction or Neumann of infinite Time, the other its phenomenon appearing periodically as the effect of Mahat, the Universal Intelligence, limited by Manvantric Duration.

The relationship between Sun and Saturn describes certain aspects of Vedic metaphysics related with Time. Sun produced Mann, the progenitor of human race, Yami, the river Yamuna personifying the life-giving essence (water), and Sani, the keeper of Time. Sun, the visible one, is itself considered an objective expression of the subjective Neumann. Time, in this way, expresses the objective impulse of the Primordial Cause, the Life Principle, represented by (invisible) Sun.

Two important features of Kala as described in Vedic metaphysics highlight the fact that (i) Time cycle is not mere a sequence of events, and (ii) it provides noumenal as well phenomenal existence. The ancient seers connected Time with Karmic Nemesis and postulated planetary deities working out the destiny of individuals and the world so as to enable them to attain the "ultimate infinitude".

Explaining the first, viz., the time cycle, Blavatsky states that the cycles were something more than a mere succession of events or a periodical "space of time" of more or less prolonged duration, for they are generally marked with recurrence of a more varied and intellectual character than are exhibited in the periodical seasons or of certain constellations. Modern wisdom is satisfied with astronomical compilations and prophecies based on unerring mathematical laws. Ancient wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit-Astrology.

And, as the sidereal motions do regulate and determine other events on Earth besides potatoes and the periodical diseases of that useful vegetable, these events have to have predetermination, by simple astronomical computations. Believers in astrology will, Blavatsky added, understand our meaning, but skeptics will laugh at the belief and mock at the idea. Thus, they shut their eyes; ostrich like, to their own fate. (cf. SD., II., p. 370)

Subjective and objective extensions of Time have been described in several yogic literatures as Maya, an illusion, resulting from restrictions on consciousness. It arises from avidya, spiritual ignorance. Shiva-Sakti Tattwa emphasized that the release of consciousness from the various restrictions imposed on it liberates spirit and one's time-consciousness. The yogis are beyond the trammels of time and space. They are beyond the Karmic-Nemesis. These happen due to knowledge of the natural laws, which are expressions of the Universal Time, Kala, working through conditioned Time, Khanda-Kala. Sun, Moon and the planets are never erring time-measurers.

Blavatsky explained the relationship between Khand-Kala, the conditioned Time, and Kala, the Universal Time, as follows:

Father, which is boundless time, generates mother, which is infinite space in eternity; and mother generates father in manvantaras, which are divisions of duration, that day when that world becomes one ocean. Then the mother becomes nara [waters-the great deep] for nara [the Supreme Spirit] to rest or move upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2 become the limits in the visible world to deal with the manifestation of the father [Time].

This relates, according to Blavatsky, to the Maha Yugas which in figures become 432 and with additions of nights 4,320,000. (Cf. SD, V, p. 235)

When Indian Astrology postulated Kala Purusha (q.v.) as the base for astrological predictions, the concept of universal time, Kala, expressed as conditioned time, Khanda Kala, was under consideration. Vedic Astrology establishes a link between the human being and conditioned time, and thereby makes him an expression of the universal time; the man, in astrological metaphysics, is an expression of universal periodicity.

KALA CHAKRA : Mala = Time) + (Chakra = Wheel)

Wheel of Destiny]. An important ritual recapitulating Cosmo genesis and the role of h man individual in it.

KALA CHAKRA DASA : A dasa system, or the method of working out the planetary rulership at any specific age of the individual. It is based on Moon's position at birth in the specific quarter of the asterism, rather than in the asterism as a whole. Its calculation involves many intricate details of the stellar position and the system is intended to predict certain special aspects of life such as longevity of the individual. The following is a general description of the method.

The total number of asterism-quarters, viz. nakshatra padas, is $(27 \times 4) = 108$. These are used to find

out the planetary sequence which will sway over different periods of the individual's life. In order to work out the specific sequence a special process is adopted. In order to do so, at the very outset, the total number of asterisms; (27) is divided into two groups, known as Savya (15) which refers to left hand, backward or reverse, and Apsavya (12) which means not-left. These two groups are further divided in groups of 10 and 5 asterisms, and 4 and 8 asterisms. These asterism-quarters can be written down as follows wherein the numerical represent the natural order of asterisms, e.g.

Ashwini = 1, Bharani = 2, Kritika = 3, and so on. Savya Group: (15)

Group(a): 10 asterisms, viz. ,1,3,7,9,13,15,19,21,25,27

Group (b): 5 asterisms, viz., 2, 8, 14, 20, 26

Apsavya Group: (12)

Group (c): 4 asterisms, viz., 4, 10, 16,

Group (d): 8 asterisms, viz., 5, 6, 11, 12,17,18,23,24

The sequence of zodiacal ruler ship under each of these asterisms according to their different quarters are worked out as below. (Numerical in the following groups stand for the order of zodiacal signs, e.g. 1=Aries, 2=Taurus, and so on). In following the details of the calculation, it is important to be very careful about the asterism and different signs such as (), &, ** etc., which indicate that the sequence has taken special turn.

Savya Group (a):

1st Qrs: 1, 2, 3, 4, 5, 6, 7, 8, 9

2nd Qrs: 10, 11, 12, ** 8, 7, 6, 0 4, 5, 3;

3rd Qrs: 2, 1, 12, 11, 10, 9, **,1, 2, 3,

4rth Qrs: 4, 5, 6, 7, 8, 9, 10, 11, 12

Savya Group (b):

1st Qrs: ** 8, 7, 6, 4, 5, & 3, 2, 1, 12;

2nd Qrs: 11, 10, 9, ** 1, 2, 3, 4, 5, 6,
3rd Qrs: 7, 8, 9, 10, 11, 12, ** 8, 7, 6
4th Qrs: ** 4, 5, & 3, 2, 1, 12, 11, 10, 9

Apoasavya Group (c):

1st Qrs: ** 9, 10, 11, 12, 1, 2, 3, 5, 4;
2nd Qrs: () 6, 7, 8, ** 12, 11, 10, 9, 8, 7:
3rd Qrs: 6,5,4, 3,2, 1, ** 9, 10, 11;
4th Qrs: 12,1, 2, 3,5 & 4 6, 7,8

Apsavya Group (d):

1st Qrs: ** 12, 11, 10, 9, 8, 7, 6, 5, 4M
2nd Qrs: 3, 2, 1, ** 9, 10, 11, 12, 1, 2;
3rd Qrs: 3,() 5,4, & 6,7,8, **12, 11, 10;
4th Qrs: 9, 8, 7, 6, 5, 4, 3, 2, 1.

From the above, it can be observed that the sequence of planetary rulership is very irregular: skips several signs, or just goes one sign in retrogression or jumps over one sign. Such irregularities are of seven types of which three are important. These are named Mandook Gathi (frog-like motion), Markata Gathi (monkey-like motion), and Simhavalokan (Lion's aspect). When the movement is abruptly reversed much ahead of its position as from Pisces to Scorpio [as in Savya Group (a) 2nd Qrs], or vice versa, it is known as Simhavalokan. It is marked **. Mandoka Gathi indicates jumping over a sign in between them, as for example from Virgo to Cancer [as in Savya Group (a) 2nd Qrs]. It is marked by (). When the backward motion is for only one sign, it is known as Markata Gathi as from Leo to Cancer [as in Apsavaya Group (c) 4th Qrs]. It is marked by '&'. Markata and Mandooka Gathis are often together involving irregular movements among several zodiacal signs.

The planets owning the sign regulate the events during the rulership of these signs. There are only 9 signs under each group suggesting that only 9 planets form a cycle of planetary rulership under each asterism pada, but the total duration of each of these planets is different. In Savya Group (a) asterisms, the total number of years for Paramayu (full longevity) is 100 years for 1st Qrs signs, 85, years for 2nd Qr ones, 83 years for 3rd Qrs and 86 years for 4th Qr signs. In Apasauya Group asterisms, it is 86 years for 1st Qr signs, 83 years for 2nd Qr signs, 85 years for 3rd Qr signs and 100 years for 4th Qr signs. The total number of years of zodiacal rulerships for the four quarters of Savya asterisms will be found reversed from that of the Apasavya asterisms.

The periods of zodiacal ruler ships which appertain to the planets owning these signs are as follows:

Aries, Scorpio owned by Mars	7 years
Taurus, Libra owned by Venus	16 years
Gemini, Virgo owned by Mercury	9 years
Cancer owned by Moon	21 years
Leo owned by Sun	5 years
Sagittarius, Pisces owned by Jupiter	10 years
Capricorn, Aquarius owned by Saturn	4 years

The zodiacal ruler ships in different nakshatra-padas are arranged in such a way that the total ruler ship period (Paramayu) synchronized with that indicated above.

The initial period of ruler ships is determined proportionately on the basis of lunar progress already made in the nakshatra-pada. The intervening sub periods (Bliuktis) are determined on the same principle as in other systems, e.g., Vinishottri (q.v.) but the cyclic order remains the same as given above for the nakshatra-padas. The lord of the first zodiac in any nakshatra-pada is known as Deha (body) and the last one as jeeva (life).

Kala Chakra Dasa is primarily used for determining the timing of death, and of physical afflictions and difficulties of different sorts.

KALA DASA : A method of working out planetary= ruler ship (Dasa) on the basis of birth time being in morning or evening. These periods of dusks are assumed to last for 5 ghatis (q.v.) or 2 hours before and after sunrise or sunset. For computing Kala Dasa, the birth time in ghatis and palas from the beginning of sunrise or sunset is multiplied by 4 and the result is divided by 15 which gives the duration of Sun's ruler ship in years. By multiplying it by 2 one gets the duration for Moon, by 3 for Mars, by 4 for Mercury by 5 for Jupiter, by 6 for Venus, and 7 for Saturn.

For example, if the birth time is 4 ghatis 15 palas (the birth time is known as Isha Ghati) after sunrise, it is considered to have taken place at 9 ghatis 15 palas [which is equal to (5 ghatis prior to sunrise which is reckoned as the duration of dusk) + (4 ghatis 15 palas which is the Isha Ghati)]. Multiplying it by 4, one gets 37 ghatis, which divided by 15 gives 2.7/15 years. It is equal to 2 years 3 months 18 days. Multiplying it by 2, one gets 4 years 11 months 6 days. The former is the Dasa of Sun and the latter of Moon. Multiplying it by 3, one gets 7 years 4 months 24 days as the planetary ruler ship of Mars, and so on.

KALAPURUSHA : Also known as Virat Purusha, the Cosmic Man or ' the Heavenly Man. One of the four Great Sayings of the Vedas is Tat Twam Asi meaning "I am That". This approach is based on the identity between the human individual and the Supreme Spirit. This identity provides the rationale for astrological predictions. The various planets are described as different urges of this Cosmic Man. Sun is said to be his Soul (Atma), Moon his mind (citta, consciousness), Mars his vitality or valour (Purushattwam), Mercury his speech (Vani, the medium of expressing inner experiences and understanding), Jupiter is the quintessence of wisdom (Vijnana Sukham, the happiness of understanding), Venus the impulse of his sensual attraction (Kama, passion), and Saturn his grief and agony (Dukham, the pain which arises from limitations on one's spirit).

The different limbs of Kala Purusha are represented by different zodiacal signs. His head is represented by Aries, mouth by Taurus, breast and shoulder by Gemini, heart by Cancer, belly by Leo, hip by Virgo, groins by Libra, private generative organs by Scorpio, the thigh by Sagittarius, the knees by Capricorn, the calves by Aquarius, and the feet by Pisces.

The 12 house-divisions (q.v.) are considered identical with the zodiacal signs in the case of Kala Purusha.

The word Kala Purusha describes the cosmic creative principle operative in time. The diety represents the primeval divine impulse. The zodiacal signs are the inward impulses of this Heavenly Man. The planets represent his basic impulses of manifestation; the zodiacal signs express the various stages of externalization of the subjective essence into objective or phenomenal existence. The art of prediction in Vedic astrology consists in integrating the natal chart of the individual with the nature and basic impulses of Kala Purusha. Based on this relationship between the individual and his universal self, Blavatsky points out that every form on earth, and every speck (atom) in space strives in its efforts towards self-formation to follow the model placed for it in the Heavenly Man. (S.D. Vol. I. p. 235)

KALA SARPA YOGA : (Kala = Time; Sarpa = serpent; Yoga combination). A planetary combination formed by the encirclement of all planets in a natal chart by the two nodes of Moon. It is not a combination producing penury, yet it restricts functioning of the

individual in many ways. It makes the individual unable to enjoy the fruits of his meritorious deeds. The joyous fruits of past karmas relating to those aspects of life which are encircled between the signs in which Rahu and Ketu are placed are greatly denied to the individual yet he is provided full opportunity to take fresh initiative in their regard. On the other hand, if the planets are situated between the sign starting with that of Ketu and ending with that of Rahu, the personal initiative of the individual relating to those houses will be greatly fettered, yet he may experience the results of these planetary positions. The overall effect of this combination depends on the basis of planetary strength, their position and special pattern of the horoscope. The combination does not necessarily debar the individual from attaining position of eminence.

The Kala Sarpa Yoga expresses karmic nemesis. It is intended to arouse in the individual an awareness of his personal limitations and the omnipotence of the Supreme Spirit. The helplessness, whether arising due to the limitations of wealth, bad health, family discord, social obloquy or denial of opportunities for the growth of his personality occurs to him to remind him that they are the results of his past deeds of omissions and commissions. He has to learn to adapt himself in his present life with these conditions and orient his life accordingly. He cannot alter them and he cannot transcend them either. He has to confront them and accept their supremacy. Yet he is free to take fresh initiative in various aspects of life renouncing every self-centered approach to life.

The impact of Kala Sarpa greatly minimized if three or more planets are exalted in the chart and Raja Yogas (q.v.) are also present. Even more than two lords of 2nd, 4th, 9th, and 10th houses are placed in cardinal or trine houses, without being in debilitation, expected by malefic or flanked by malefic, the restricting effects of the combination are greatly reduced.

KALA YUKTA : The 52nd year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra, the god of destruction. Birth during this year makes the individual an agriculturist or a trader dealing with oil, oilseeds and kitchen utensils.

KALANIDHI YOGA : A planetary combination formed by Jupiter in 2nd or 5th house, Mercury and Venus expecting or combining with it. An individual born under it is honored by many heads of state. He becomes affluent, accomplished, healthy and occupies a very high position in life.

KALATRA STHANAM : (Kalatra = wife; sthanain = place). The 7th house in a natal chart. It is related with wife, business partnership, married happiness, travels, etc. It represents dissipation of life-energy, and death.

KALI : (Kali = black). A name of the goddess described as the fierce and bloody consort of Lord Shiva. She is associated with Agni, fire, and is said to have seven flickering tongues of flame for devouring oblations of butter. One of the flames itself is called Kali because it is said to be black in color. The Kali Yuga (see Yuga for details) personified all that is evil in the Spirit.

KALPA : [Kalpa = practical, feasible, possible. Derived from Root Klrip (sk) meaning 'in order to arrange well']. A cycle of time. Astronomical, geophysical and divinisation processes of individual souls are so arranged that they by the end of each kalpa attain their full realization of Atmic Principle (qx.); those who fail to accomplish this goal are doomed to 'eternal' damnation until the next sweep of time (kalpa) includes them along with other oncoming souls for their further evolution and growth.

A Kalpa represents a 'Day I of Brahma; it is equal to 4,320, million mortal years. A day of Brahma comprises 1,000 Mahayugas (q.v.) each including Satya Yuga (1,728,000 years), Treta (1,296,000 years), Dvapara (864,000 years) and Kali (432,000 years). 71 Maha Yugas (= 306,720,000 years) account for a Manvantara which is equal to an interval between the ruler ship of two Manus (q.v.), or the interval between one minor pralaya (dissolution) and another. Between two Manus, there is an interregnum of 1,728,000 years. Between two major cycles of Kalpas, there are 14 Manus (14 x 71 x Maha Yuga) controlling and guiding

evolutionary impulses for 4,294,080,000 years. Between two Manvantaras, the period of Sandhis (dissolution, pralaya, and the intervening period) consist of the duration of Satya Yuga (1,728,000 years). 15 such Sandhis intervene between two Kalpas, which account for 25,920,000 years. Together they are equal to 4,320 million years, which is equal to a Day of Brahma or a Kalpa.

Each Day of Brahma is equal to his one Night. During this period there is a major period of Pralaya. A Day and a Night of Brahma together account for (2 x 4,320,000,000 years) or, 8,640 million years. 360 such days and nights equal to a year of Brahma; it contains 3,110,400 million years. Brahma has a life of 100 years, which is the duration of a Maha Kalpa. It accounts for 311,040,000 million mortal years.

The concept of Kalpa refers to the evolutionary process of cycles within cycles, which are not concentric cycles but several minor cycles within major cycles of differing dimensions. Blavatsky states that theoretically the Kalpas are infinite, for they have never had a commencement or in other words, there never was a first Kalpa, nor will there ever be a last, in Eternity. (Of S.D. Vol. 11. p. 84) But practically, she further states, they are divided and sub- in space and time, each division down to the smallest having its own Dhyanis as patron or regent (Cf S.D. Vol. III, p. 180).

Each Kalpa begins with a divine Avatara concretizing the earth from dissolution. The present one was brought to surface by the divine Spirit taking the form of a boar, Varaha. Each Kalpa involves activation of life-impulse several times over different globes of the solar system, and even on each globe. The task requires nurturing of several (seven) Root Races, each with seven sub-races. During a Manvantara, the task is entrusted to seven Root Manus and seven Seed Manus, the latter collecting the special souls from which to develop the subsequent Races. The names of 14 Manus in the present Kalpa are given as follows:

A and 'G' represent the sequence of seven planets on which life-wave moves during each Round.

1st Round:

1st Root Manu on Planet A Svayambhuva

1st Seed Manu on Planet G Svarochi, or Svarochisha

2nd Round:

2nd Root Manu on Planet A Auttami

2nd Seed Manu on Planet G Tamasa

3rd Round:

3rd Root Manu on Planet A Raivata

3rd Seed Manu on Planet G Chakshusha

4th Round:

4th Root Manu on, Planet A Vaivasvata (The Present Progenitor)

4th Seed Manu on Planet G Savarna

5th Round:

5th Root Manu on Planet A Daksha-Savarna

5th Seed Manu on Planet G Brahma-Savarna

6th Round:

6th Root Manu on Planet A Dharma-Savarna

6th Seed Manu on Planet G Rudra-Savarna

7th Round:

7th Root Manu on Planet A Rauchya- (daiva-)Savarna

7th Seed Manu on Planet G Bhautya

During each Manvantara and each Kalpa the contours of the continents and the axial alignment of Earth change. The Vishnu Purana mentions Priyavrata, one of the sons of Svayambhuva Manu [the other of his son being Uttana Pada whose son Dhurva (meaning Pole Star) was finally assigned to the seat of the present Pole Star] had seven sons among

whom he distributed the different continents which were named Jambu Dvipa, Pluksha Dvipa, Shamala Dvipa, Kusha Dvipa, Kauncha Dvipa, Shaka Dvipa, and Pushkar Dvipa. These were subsequently regrouped in 10 landmasses distributed among the grand children. It is believed that these Dvipas refer to the landmasses at different phases of terrestrial changes. One opinion even refers them as the conditions prevalent during different Kalpas.

The life of each individual during the course of his various incarnations is arranged in such a way that he finally attains the highest principle in him-viz., the Atmic Awareness. Even those who attained Nirvana have to await in dissolution until the next wave sweeps them ahead for their onward journey.

KAMA :(Kama = wish, desire; love or desire for sensual enjoyment.) One of the four ends of life. It is the thirst for sensual gratification, which is considered one of the four ends of life as well as the primary motivating impluses. These four impulses are named Purushartha, the inherent qualities, self-volitation in every human individual: Artha, purpose or goal (specially material ones) of human activities; Dharma, righteousness or that which gives coherence to human existence; and Moksha or Liberation from involuntary birth and death; besides Kama.

The Rig Veda described Kama as the very personification of the impulse which induces people towards creation. Kama is the seat of terrestrial and animal desires and passions. It is often identified with life itself. Prana is universal life force on earth while Kama is in humanbeings their vital principle.

Kama according to Blavatsky depends on Prana without which there would be no Kama. Prana wakes up the Kamic germs of life. It makes all desires vital and living. Kama is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed but from every cell. They are the progeny of the Fohatic Principle. (S.D. Vol. V., p. 553) She identifies kama with general consciousness which belongs to all the objective world, even to the stones, for if stones were not living they could not decay, emit a spark, etc. Affinity between chemical elements according to her is a manifestation of this Kamic consciousness.

Kama is the Cupid of Hindu pantheon. He is armed with a bow and arrows, the bowstring is made of a line of bees and arrows of flowers of five different plants. Vasant, the spring season, is his best friend. His wife is called Rati (meaning copulation). Living in the domain of Indra (q.v.), he assists gods in their fight against the demons. He has many Apsaras, the celestial nymphs, at his command who provide pleasures to gods and tempts the yogis whom Indra fears as usurpers of his throne.

When Taraka, a demon emboldened by Lord Brahma's favors, conquered the gods, Kama was approached by the gods so that he could arouse passion in the mind of Shiva and induce the birth of his (Shiva's) child who could kill Taraka as under the boon. [According to Brahma's boon to Taraka only a seven-day-old child born of Shiva's virility could kill Taraka, and the latter considering it to be an impossibility had become arrogant and was destroying the gods.] At the behest of the gods, Kama accepted the biddings of Indra, aroused the creative impulse in Shiva (Kama, passion), though in the process he (Kama) was burnt by the fire emitted from the third eye of Shiva. On the intercession of gods, considering the purpose of his exertion as noble, and to relieve the unmerited misfortune of Kama's wife Rati, Shiva forgave Kama. He was restored to life as a son of Krishna. The son born to Lord Shiva due to the effort of Kama was known as Kartikeya (q.v.) who vanquished Taraka finally and restored the kingdom of gods to them. Kartikaya is the presiding deity of Mars.

The Rig Veda associated Kama with that feeling which leads and propels creation. It was the first movement that stirred the ONE, after its manifestation from the purely abstract Principle. A hymn in Atharva Veda exalts Kama into a Supreme Lord and creator and

says: "Kama was born the first: Him, neither gods nor father (Pitris) nor men have equaled." It identifies him with Agni (q.v.) but makes him superior to that god. The Taittiriya Brahmana makes him allegorically the son of Dharma and of Shradha. (The former means righteousness, that which sustains and the latter, respectful regard.)

Elsewhere, Kama is said to be born from the heart of Brahma, and therefore is Atmabhu meaning self-existent, and Aja, the unborn (which is also a synonym of the first zodiacal sign, Aries). In Harivamsa, Kama is mentioned as the son of Lakshmi, the consort of Vishnu (q.v.). Blavatsky emphasises Kama's special role in integrating the three lower principles of Sthula Sharira (physical body), Prana (the life-breath or the Vital Air), and Linga Sharira (the astral double) and cementing them with higher Principles of Atma-Buddhi, itself combining with Manas (mind) and completing the centenary principle in man. (S.D. Vol. 111, p. 183)

KAMADHENU :The cow of plenty; a heavenly cow which satisfies all desires, especially of the material nature. A cow of celestial origin, under the service of ancient sages and capable of providing sustenance to innumerable ascetics who came to their hermitage for spiritual lessons and discourses. The cow is said to have been produced at the churning of the ocean. It had supernatural powers and could defend itself against the mightiest foe. Its power was evident during the relationship between Sage Vashishtha and Vishwamitra, and also during the hostility between Vashishtha and Krita-Virya. Explaining the significance of Kamadhenu, Blavatsky relates it with Vach-Viraja, the daughter of Brahma. (S.D. Vol. V., p. 165)

KAMA RUPA :The vehicle of desire. It is the subjective form created through mental and physical desires and thoughts connected with material relationships by all sentient beings. Kama (q.v.) operates efficiently only in association with other Principles. In association with lower Principles acting as instinct and other inertial (tamasic) attributes, it expresses itself as physical passion and urges for sensual gratification. With Manas, intellect, it expresses itself as Kama-Manas, the psychic nature, and even inspires the individual to undertake severe austerities.

Kama is also related with Capricorn, the 10th zodiacal sign viz., Makaram (q.v.). It is borne on- the standard of Kamadeva, the Indian Cupid. The relationship between Capricorn and Kamadeva is also linked with divine fire, Agni, circulating in human beings like red cells and life-breath. Kama is also related with Mara and Kumaras (q.v.). Mara is the god of darkness, illusion, death, but Mara is also the unconscious quicksilver leading to the birth of spiritual awareness. From Mara sprang the four Kumars who silently watch the spiritual and terrestrial growth of the universe. (See Kama also)

KAMAL YOGA :A planetary combination formed by all planets situated in 1st, 4th, 7th and 10th houses which makes the individual born under it renowned, happy and accomplished in many arts.

KAMBOOLYOGA :A planetary combination produced by Ithasala (q.v.) relationship between the lord of the ascendant and the lord of the 10th house, especially when one of them is associated with Moon.

The Kambool Yoga is of 3 kinds, viz., Shrestha (the best), Madhyama (ordinary) and Adhama (the worst) depending upon the strength of the planets concerned. There are 16 varieties of these relationships. (See Tajaka Nilakanthi, pp. 127-148)

KANDUKA YOGA :A planetary combination formed by the lord of 10th house placed in 9th house, the lord of 2nd in ascendant, and the 2nd and 10th houses posited by benefices. An individual born under this combination is charitable but very materialistic in his approach to life. He seeks enjoyment of all kinds of physical comforts and a luxurious life.

KANYA :The 6th sign of the zodiac named Virgo. It extends from 150' to 180' of the zodiac. It is symbolized by a virgin sitting in a boat with a chaff of corn in one hand and a flaming

fire in another. Mercury rules the sign and at 150 in it, it is exalted. Venus is most debilitated in this sign at 270 of it. The sign is earthy by element, vat (airy) by humor and stronger during night.

Virgo or Kanya represents Shakti or Mahamaya, the goddess of great creative power. It stands for six

primary forces in nature, viz., Parashakti (the supreme power generating light and heat), Jnanshakti (the power derived from knowledge and wisdom), Ichchashakti (will-power), Kriyashakti (the power derived from thought and volition), Kundalinishakti (the Serpent Power) and Matrikashakti (the power of mantra aroused by letter, speech and music). These primary forces in their unity represented the Astral Light (q.v.), an aspect of Aditi (q.v.), the universal womb.

Kanya represents the World Mother. In Vedic literature, she is known as Prithvi (the Earth), Aditi (the celestial space), and Parvati (the divine mother of all gods and men). She is a mother of all men without any intervention of a male. She is the cosmic creative generative principle.

Virgo-born individuals are generally full of responsibilities, afflicted by sorrow and frustration. They are highly sensitive. Even the slightest ripple creates powerful turbulence in their psyche. Their greatest weakness is their passionate nature. Yet they may take up yogic studies to develop their mind. Their mind principle is very active. If rightly cultivated there is no other Sign more propitious for psychic development. The Virgo ascendants have immense possibilities for their self-development but they rarely make efforts in this direction.

Syn: Tanwi (a delicate and slender woman), Abala (the weaker sex), Sasthi (an epithet of Durga in the form of Katyani, one of the 16 divine mothers) and Pathona (a female deity born of lotus).

KAPHA :Phlegm. One of 3 humors, the other two being Pitta (q.v.) and Vat (q.v.).

KAPILA :A celebrated sage. The founder of Sankhya philosophy. He is sometimes identified with Vishnu and sometimes with Agni, fire. In Puranic stories, he is said to have destroyed a hundred thousand sons of King Sagar with merely a glance.

KARAGAR YOGA :A planetary combination formed by one, two or three malefic planets unaspected by any benefic, and posited simultaneously in 2-12, 3-11, or 4-10 houses. It produces the possibility of imprisonment, or detention under duress. Similar results also occur if malefics occupy 12th and 9th houses.

KARAKA :Astrological signification of different aspects of life.(See Atma Karaka)

KARAKA DASA :The planetary ruler ship (cf. Dasa) beginning with the period of Atma Karaka planet. The duration of the planets depends upon their location from Ascendant, each House counting as a year.

KARAKAMSA :Navamsa of the Atma Karaka planet.

KARANA :Half of a tithi, the lunar day. The first half of the tithi is known as Purvardha (= the earlier half) and the latter as Uttarardha (= the latter half). Distance of 6' between Sun and Moon accounts for one Karana. One Karana is completed when the Nirayana longitude of Moon gains six degrees on that of Sun. The first Karana, the Purvardha, ends at the middle of the tithi and the latter half, Uttarardha, extends up to the end of it. Karanas are divided into Movable (Chara) and Immovable (Sthira) ones. Seven Karanas are included among the movable or the Cardinal Group known as Bava, Balara, Kaulava, Thital, Gara, Vanija, and Vist; the Immovable ones are four, viz., Shakuni, Chatuspada, Naga and Kistug1na.

KARKATTA / CANCER :The 4th sign of the zodiac. It extends from 900 to 1200 of it. It is a watery sign and symbolizes a ten-footed crustacean. The sign is ruled by Moon; Jupiter is exalted here and Mars is debilitated. It is a Cardinal Sign and is classified as female by sex,

watery by element, creative by nature. It resides at watery places and is powerful during the night.

Cancer-born persons easily acquire money and social status. Yet there is instability in their personal life. The Sign in Ascendant raises the individual to dizzy heights and depresses him in profound depth as well. The mysterious nature of the Sign represents that level of manifestation where the divine impulse signified by Pranava (q.v.), the sacred word AUM., is resolved into four aspects of the supreme corresponding to Brahma (q.v.), Hiranyagarbha (q.v.), Prajna (intuitive divine wisdom), and Ishwara (God). Cancer also stands for the four aspects of Parabrahma, namely, Sthula (physical), Sukshma (subtler), Bija (Causal) and Sakshi (the Silent Watcher, the witness); it also signifies the four states of consciousness, viz., Jagratha (wakeful), Sushupti (dreamful sleep), Turiya (deep or dreamless sleep), and Nirvana (deep meditation).

Cancer-born persons are shy, highly sensitive, nervous, and very impressionable.

Human beings born under the sign are seldom violent in temperament. They will even sacrifice their life for others or for any idealistic cause. They are very gracious. Instability is, however, an important characteristic of them. Wherever the Sign is located in a natal chart that aspect of the individual becomes instable, changeful and insecure.

KARMA : (Karma = action; cause and effect; destiny). Physically, action; metaphysically the law of cause and effect, or ethical causation. 11th Nidana (the first or the primary cause) in the concatenation of cause and effect in orthodox Buddhism, yet it is the power that controls all things, the resultant of moral action, the metaphysical Samskara (the self-reproductive quality) of the moral effect of an act committed for the attainment of something which gratifies one's personal desire.

Karma neither punishes nor rewards; it is simply the One Universal Law which guides unerringly, blindly, all other laws productive of certain effects along the grooves of their respective causations.

Karma operates at all levels of manifestations such as physical, psychic and spiritual. It affects all forms of creation, human, animal and includes even the divine beings.

Karmas are of 3 kinds, viz., Sanchita (accumulated), Prarabdha (allotted for working out at the time of each birth), and Agami or Kriyamana (to be met in future). The totality of Karma is a dynamic aggregate; it keeps on changing with every action of the individual.

Karma operates on individuals as well as on groups, social organizations and even on nations. The actual operation of Karma takes into account the special circumstances of those on whom it operates, but it always aims at leading the individual to their ultimate destiny.

Kamas of different kinds produce results of different intensities. For example, if one unit of physical deed produces one unit of physical effect, the same unit of emotional deed such as sympathy, compassion or resentment would produce 5 units of emotional results; the mental deeds such as appreciation, criticism and similar responses of the mind would lead to say, 25 units of effect. The impact of idealism is very intense. Even one unit of philanthropic or social action would produce 125 units of results, The results of actions are borne at the same level where they are generated.

KARMASTHANA : The 10th house in a natal chart. It shows professional activities of the individual. (See House Division)

KARMAYOGA : One of the four paths of uniting with the Supreme Spirit, the other three being Raja Yoga (Kingly Yoga), Jnana Yoga (the path of wisdom), and Bhakti Yoga (the path of devotion).

Under Karma Yoga one discharges one's responsibilities allotted to oneself dedicating the same to the Supreme and be unconcerned with their results.

KARMA YONI : (Karma = action; Yoni = form of existence, species). Birth for doing action. Birth as a human being as it is only as a human individual that one is capable to generate

fresh Karmas; lower animals and others act on their instincts (which arise from their passion and physical nature and as such are not responsible for their individual actions). Similarly, devas and other celestial beings enjoy their blissful existence due to their past actions so are not subject to the bondage of fresh karmas. It is only the human beings who have Rajasic (q.v.) attributes. These propensities develop the man's instrumental (Kama-Manasic) propensities giving him the freedom to react to various conditions of his life. They also compel the human being to experience the fruits of his actions, and evolve accordingly. [Also see Bhoga Yoni.]

KARMIC NEMESIS :Any karmic force having been accumulated to such an extent that it could explode effectively so as to affect the psyche of the person in order to make an imprint on the corresponding Principles, the totality of the (past) karma of the specific nature brings about the necessary change. For example, a large number of small cruelties may at a time vitally damage the individual at the end of the series of small deeds but sufficient enough to explode and produce the Karmic retribution.

KARTIKEYA

The god of war and the regent of the planet Mars. Son of Krittikas, the 3rd asterism (q.v.). A name given to Skandha, a son of Lord Shiva without any direct intervention of any woman. He was nurtured by Six Krittikas .

The Puranic stories relate his birth with the death of the invincible daitya named Taraka. Lord Brahma had blessed Taraka that none except a child of 7 days born of Shiva's virility could kill Taraka, which to the daitya appeared to be an impossibility. It made him very arrogant. He began to destroy gods. To subjugate him, the gods with the intervention of Kamadeva (q.v.) aroused passion in Shiva. His seed was cast into Agni, fire, who had gone to Shiva in the form of a dove at a time when he was enjoying the company of his consort Parvati. Agni was unable to bear the seed; it cast it into the Ganges. Kartikeya is also known as Agnibhu, meaning born of fire, and Gangaputra, the son of the Ganges. When the Krittikas went for a bath to the Ganges, the seed was transferred to them for rearing. On maturity, each of them produced a child, which were mysteriously combined into one form with 6 heads and 12 hands and eyes. Hence his name Kartikeya (born of Krittikas), Shadanana (six-headed) and Shanmukha (face to face).

According to another legend, the seed of Shiva was cast by the Ganges into a thicket or reeds (Sara). Kartikeya born from the reeds was called Saravanabhava or Saranajanam (born of Sara or reeds). He is also said to have pierced the mountain Krauncha, so he got the name of Kraunchabharana. He became the commander of the gods, hence he is called Senani, meaning the Commander-in-Chief. He vanquished and destroyed Taraka, so he is named Tarakapati, the conqueror of Taraka. He is represented as riding on a peacock, holding a bow in one hand and an arrow in the other. His wife is known as Kaumari or Sena. (See Mars)

KASHYAPA :A Vedic sage, and a Saptarishi (q.v.). A patronymic of a line of seers whose birth, progeny and life are mystically related with time, space and creation of all living beings. He is described as having a large part in the work of creation.

Kashyapa means a tortoise. The Shatapathia Brahmana describes that having assumed the form of a tortoise, Prajapati (q.v.) created several offspring's of his own. It is stated that all creatures are descendants of the tortoise, which represents the sage Kashyapa who was also one of Brahma's offsprings. The Atharva Veda made Kashyapa spring from time, and time was identified with Vishnu, who in his avatara (q.v.) in the form of a tortoise brought forth life on Earth.

The Puranic stories emphasized the creative role of Kashyapa. It described the sage as one of the seven regents of the world. He was produced from Hiranyagarbha (q.v.) from which was also born Garuda (q.v.) which represented Time-Cycle, and Brahma (q.v.) who created the universe. Kashyapa was also mentioned as grandson of Brahma, a son of sage of Marichi as well as in many other ways. He married Aditi (q.v.), Ditti (q.v.) and others, all daughters of Daksha Prajapati. From Aditi, Kashyapa begot Adityas, Indra, Vaivasvata Manu and many other shining beings; even Vishnu was born as a dwarf as a son of Aditi and Kashyapa. By his other wives, Kashyapa had numerous and very diversified offspring's such as demons, nagas, reptiles, birds and all kinds of living things.

Kashyapa is also described as one of the priests of Parasurama (q.v.) and Ramachandra, one of the solar dynasty kings. Kashyapa's basic teaching is that attachment and greed lead to human degradation; the human beings must renounce all material attainments.

KAVI :A poet. An epithet of Venus.

KEDAR YOGA :(See Sankhya Yoga). A planetary combination formed by all planets occupying four houses in a natal chart. It makes the individual ever ready to wage a righteous war, undertake a righteous mission, follow traditional religious practices and be humble, patient, philanthropic, interested in agriculture and respected in his society.

KEMA DRUMA YOGA :A planetary combination formed by Moon when it is not flanked by any planet on any of its sides. Sun is excluded from this combination. It is also required for Moon to form this combination, that no planet should be placed in a cardinal house in the horoscope. This combination which is very inauspicious is considered very significant for predictive purposes. It makes the individual devoid of any education and intelligence. He suffers from penury and meets many difficulties in life. Several other combinations are also indicated under this name, all of which suggest the same inauspicious nature of the combination. Some of these planetary relationships are given as follows:

- (i) Moon occupies 1st or 7th Bhava without any benefic aspect of Jupiter.
- (ii) Saturn and Venus in debilitation or in the sign of their inimical planets and placed together or in 7th house from each other.
- (iii) In the case of persons born during nighttime, a weak Moon in association with a malefic planet occupies a malefic house or a malefic navamsa (q.v.) and is expected by the lord of the 10th house.
- (iv) Moon aspected by the lord of the 9th house and posited in its depression navamsa (q.v.), associated with a planet, which is already afflicted by another planet.
- (v) In case of birth during nighttime when waning Moon occupies its debilitation sign, the Kema Druma Yoga is formed.

There are several other combinations, which nullify this inauspicious combination. Some of these are constituted in the following manner:

- (i) Moon or Venus occupies a cardinal house expected by Jupiter.
- ii) Moon is either associated with or flanked by two benefic planets and is expected by Jupiter.'
- iii) Moon either occupies the navamsa sign of a very friendly planet or is in its exaltation sign and expected by Jupiter
- (iv) Full Moon occupies ascendant with a benefic planet, and
- (v) Moon in the 10th house occupies its exaltation sign and is expected by Jupiter.

The presence of Kema Druma Yoga in a natal chart without its cancellation, destroys even Raja yogas (q.v.) and produces much misfortune, indigence and unexpected difficulties.

KENDRA :Cardinal houses viz., 1st, 4th, 7th and 10th houses in a natal chart.

KENDRA DASA :One of the methods of determining planetary ruler ship at any period of one's life. It is worked out on the basis of relative strength of ascendant, Sun and Moon, and the sequence of planetary ruler ship takes into account the strength of planets occupying cardinal, cadent and succulent houses in relation to these three positions.

KETU :[Ketu = a banner used as standard; a ray of (divine) light; a meteor, or a comet]. The descending node of Moon, also known as the Dragons Tail. Ketu is represented by the point of intersection of Moons orbit with the ecliptic (q.v.). It is considered a Danava (a demon), and a son of Viprachitti and Sinhika. It is also known as Akacha (hierless), Ashlesho Bhava (cut off) and Munda (bald).

Ketu is a malefic planet, which produces much worry, frustration and seclusion from social life. It often leads to perversions, yet it has the potential to arouse deep-rooted spirituality. Ketu is the counterpart of Rahu, both function together. Together they bring out the hidden potential of the individual and work out the karmic results. In this task, Rahu works from the material or the physical side of life, whereas Ketu works on the inner or spiritual plane. Ketu produces introspection, deep thinking and spiritual aspiration. It produces disillusionment with material conditions of life and their fulfillment.

KILAKA :The 42nd year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. Persons born during this year are full of artistic perception, they are coolheaded, happy, respectful to learned persons and are devoted to parents.

KONA :Angle.

KONATMAK AMSA :Angular distance.

KOSHA :The sheath. The vehicle of consciousness; the medium through which lifeprinciples work in a human being. The various sheaths are generally named as Annamaya Kosha (physical body), Pranamaya Kosha (the sheath through which Prana or the vital air circulates), Manomaya Kosha (mental body), Vijnanamaya Kosha (the vehicle of higher knowledge), and Anandamaya Kosha (that which enables experience of Bliss). These sheaths are of different densities and they constitute different qualities of matter.

KRANTI :Declination.

KRANTI PRADESHA :Zodiacal belt.

KRANTI VRITA :Ecliptic.

KRANTI VRITA KA DHARATALA :Plane of ecliptic.

KRIDHANA :The 59th year in the cycle of 60 Sanivatasara (q.v.). It is ruled by Rudra. Persons born during this year suffer from anger, but they are learned in religious scriptures and traditional philosophies. They depend upon others for their livelihood.

KRISHNA :(Krishna = Black). The azure-skinned, eighth child of Devaki and Vasudeva, the king of Mathura, was born towards the end of Dvapara Yuga (q.v.) He is the most celebrated avatara (q.v.) of Vishnu. He is regarded as the lord of yoga, Yogeshwar, and is considered as the most desired goal of devotees, and the best friend of children. The erotic as well as devotional literature in India revolves around his character. The most extensively studied Shrimad Bhagavad Gita was given by him, in the form of a dialogue with Arjuna on the battlefield of Kurukshetra where the facing each other in fractional war of the Mahabharata.

During his childhood and later period of adult age, he killed many demons and daityas, conquered many kings and humbled the most arrogant ones but in the end was himself killed unintentionally by a hunter, who shot at him an arrow mistaking him from a distance for a deer.

The name Krishna has a very ancient history. Dowson records that the name occurs in the Rig Veda but without any relation with this great deity. The earliest mention of Krishna as the son of the Devaki is found in the Chhandogya Upanishad, but there he appears as a scholar. It is said that there was a Rishi of this name who was a son of Vishwaka. There was a great asura (q.v.) so named, who with 10,000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another Vedic hymn, 50,000 Krishnas are said to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. Similarity in the sound of the name, and some incidents in the life of Krishna and Jesus Christ have led some scholars to believe in the

identity of Krishna with Christ. Krishna represents an Indian deity around whom many folk-lures, adulatory stories and mystic allegories have been woven.

The popular Krishna is described as the eighth avatara, or as the full manifestation of Vishnu himself. His life began in a mystic circumstance, and ended also in a similar manner. He was born in the Yadava race, who descended from Yadu, one of the sons of Yatati (q.v.). The Yadavas were a pastoral community and dwelt on the banks of river Yamuna (supposedly a daughter of the Sun) near Vrindavan on the western side and in Gokula on the other side. (The readers interested in mystic significance of cows and rivers may profitably see *The Secret of the Veda*.) Before Krishna was born, Ugrasena, the king of the Bhojas, was deposed by his son Kamsa who ruled in the city of Mathura. Ugrasena had a brother named Devaka, whose daughter Devaki was married to Vasudeva, son of Sura, also a descendant of Yadu. Kamsa was a tyrant; he was the center of kingly intrigues widely prevalent at that time. While he was escorting his cousin sister Devaki and her husband Vasudeva after their marriage, he was divinely informed that the eighth child of the newly married couple would destroy Kamsa. It led the tyrant ruler to imprison the couple and mercilessly kill their newborn babies one after another till the 7th when mysteries began to manifest.

Balarama (q.v.) was the 7th child of Devaki and Vasudeva, and Krishna was the 8th one. The Mahabharata and Vishnu Purana record that Vishnu plucked two of his own hair, one white and the other black. These two hair entered the wombs of Rohini (q.v.) and Devaki respectively, the white hair became Balarama and the black (krishna) hair (kesha) became Krishna or Keshava. After their birth, they were miraculously, with much supernatural assistance, shifted to Gokula, at the house of Rohini (the second wife of Vasudeva) and Yashoda, the wife of Nanda, a cowherd chief, whose wife Yashoda had been on the same night as that on which Krishna was born, delivered of a female child. This female child was handed over to Kamsa for killing; by now Kamsa knew that he had been deceived. He intensified his atrocities and made vigorous efforts to identify the newborn child destined to destroy him, so as to destroy the child in its infancy by any means.

Meanwhile, Krishna as a child, grew in affection and gay abandon among the cowherd lads and damsels. His most favorites companion was Sudama, a poor God-fearing boy, and Radha, an elderly lady in passionate (platonic) love with him. During his childhood, he is said to have held the Govardhan mountain on his little finger to save the village-folk from deluge which was caused because Krishna instigated them not to pray and pay obeisance to Indra, the rain god, who wanted to wreck vengeance at this instigation. Krishna also captivated the poisonous serpent Kali-Naga residing at that time in the Yamuna river, making its water unbootable. Krishna made the serpent leave the river so that cowherd people and the cattle could freely drink its water. His most mystic act in the village is said to be the Ras-Lila, the dance festival, on which occasion he invited the maidens of the village at the river bank on a full-moon night, and all the damsels believed that Krishna was dancing with her alone. At the age of 11 years, he left Vrindavan, also known as Braj-bhumi, to go to Mathura where he encountered Kamsa, killed him, liberated his own parents (Devaki and Vasudeva) from captivity, entrusted the kingdom to Ugrasena and ended the reign of terror and disorder at Mathura.

Krishna then went to Sage Sandipani at Avantpur, near present Ujjain, for learning various kingly duties, martial arts, and scriptural wisdom. On completion of his studies, he married Rukmini, Satyabhama, Jambavati and several other eligible princesses. It is said in many stories that he had more than 16,000 wives and more than 180,000 sons. From Rukmini, Krishna had a son called Pradyumna, and a daughter named Charumati. His son by Jambavati was called Samba, and by Satyabhama he had ten sons.

While Krishna was settling down as an efficient ruler, many unfriendly kings kept invading his kingdom. Jarasandha, a king of Magadha, invaded him 17 times. When Jarasandha was

preparing for his 18th assault, another king named Kala Yavana also attacked him. Krishna thought it better to retreat. He along with his people moved to Dwarka, a seaside township (in modern Gujarat).

Meanwhile Krishna learnt of the palace intrigues at Hastinapur, between the Kauravas and the Pandavas. Kunti, the mother of the (first three) Pandavas was Krishna's aunt, his father's sister. The Kauravas, in a bid to usurp the kingdom belonging to the Pandavas made several treacherous attacks on them. Krishna came to console them on one of their miraculous escapes. Gradually the relationship between them became very close. When the fight between the brothers (Kauravas and Pandavas) became imminent, Krishna became the charioteer of Arjuna, the third eldest Pandava but Krishna's army fought along with that of the Kauravas. At such a critical psychological moment, when both the armies faced each other, Krishna spoke to Arjuna, to dispel his depression at the impending destruction of the huge army with his almost all personal relations for the acquisition of some material possession. The teachings contained in the Bhagavad Gita record the dialogue between Krishna and Arjuna on this occasion. In this Mahabharata war, the Pandavas won the war, yet everyone on the battlefield excepting the Pandavas met his end.

After the war, Krishna returned to Dwarka. By now, his family had grown very big. He decided to see the end of it. Their unethical behaviour had already aroused the wrath of pious sages. As a result of their curses, the descendants of Krishna destroyed themselves fighting one another. In the end, Krishna advised the remaining elders to return to the Indian mainland, and himself went into meditation. A hunter seeing his tender feet from a distance felt them to be some portion of the body of a young fawn, shot his poisonous arrow, which killed Krishna. With his death ended the Dvapara Yuga and Kali Yuga (q.v.) started.

KRISHNA PAKSHA : The darker fortnight of the lunar month.

KRISSAMSA : A term used in calculating Dasa (q.v.) of different planets in annual horoscope. It refers to degrees of planets devoid of signs arranged in the ascending order. It implies discarding 30' for planets in Taurus, 60' for planets in Gemini and so on, from the longitudes of the planets in the chart. The longitudes of the nodes of Moon are also excluded. These magnitudes are then arranged in their ascending order which are known as Krissamsa.

From these magnitudes, keeping the lowest magnitude as it is, it is further subtracted from the next higher or the following one and the same (the resultant) is put as the second magnitude, and the process is continued for every planet. These are called Pratyamsas of the planets. From the Pratyamsa of the planet having the lowest magnitude nothing is subtracted, and it remains as it is. The planetary ruler ship for different periods in the year is worked out by dividing 365.25 by the total of Pratyamsas and multiplying the resultant by the Pratyamsa of the planet concerned. The order of the Dasa will be the same as the order of the planets in Krissamsa.

KRITTIKA : The 3rd asterism (foster-mother of Kartikeya) (q.v.), extends from 26° 40' to 40° 00' of the zodiac. Its first quarter lies in Aries, while the latter three-quarters fall in Taurus. The asterism is owned by Sun; its presiding deity is Agni, fire; its primary attribute is Rajas, activity. Its basic motivation comes from kama, desire. The asterism is classified as Brahman by caste and quadruped by animal type. It is related with northern direction.

Krittika consists of 6 visible stars and a seventh one supposed to be an invisible one. These are the stars in the constellation of Pleiades, also called the 'seven sisters'.

The influence of Krittika arouses divine qualities in men. The materiality of existence, the demonic proclivities, false humility self-centered activities, and the like do not harmonies well with this asterism. Its influence, however, is passive; it requires some positive impulse to activate its results.

KRODHI :(Krodhi = angry). The 38th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by, Vishnu. Persons born during this year are full of anger, and courage. They aspire for knowledge and medicine and relish scandal-mongering.

KRURA/ASHUBHA :Cruel or malefic planet.

KSHAYA :The 60th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Rudra. A person born during this year is very much involved in family feuds. He becomes a womanizer and drunkard with no ethics and morality.

KSHEMA YOGA :A planetary combination formed by the lord of the ascendant and the lords of 8th, 9th and 10th houses occupying their own signs. It makes the individual support his family members and other relations. He becomes personally rich, happy and lives for long.

KSHETRA :Field. The human body through which the Supreme Spirit manifests itself.

KSHETRAJNA/ KSHETRAJNESHVARA :(Kshetra = the soil) + (jne = knowing) + (Ishwara = lord) = Soul Consciousness]. Knower of the self. The Spirit in man. It is a concept used in the Bhagavad Gita (Chapter XIII). Lord Krishna, in this chapter, identifies the human body as the kshetra, the field. The Lord suggests himself to be the Kshetrajna, the knower of the field. The five elements of the body, the Mahabhutas (q.v.), Ahamkara or the I-ness, Buddhi (q.v.) or the intelligence, Indriyas or the five senses and action organs, and the experience of pleasures and pains, desires, aversion, consciousness and determination (Dhriti) are all different aspects of Kshetra. All these are subject to modifications and change. Yet they are related to the Supreme Being who is eternal, changeless and unman fest. He who perceives this relationship without any movement in his awareness is the knower of the field, Kshetrajna.

KSHETRA SPHUTA :Longitudinal delineation of Bhava Kundali (q.v.).

KSHETRAJNESHVARA :See Kshtrajna.

KSHITIJA :Horizon.

KUCHASTAMBHAN :Stationariness of a planet while changing its direction either from direction to retrogression or viceversa.

KUJA / MARS :The planet fourth farthest away from Sun. It has a diameter of about 6,770 kms. Its mean the distance from Sun is 227 million kms. It takes 686.9 days in revolving around Sun. It has 2 satellites.

Kuja or Mars is said to be a god of war. The Puranic stories describe it as a sort of Shiva born from his sweat and nurtured by Earth. Kartikeya (q.v.) is its presiding deity.

In astrology, it is said to be a malefic planet. It rules over Aries (q.v.) and Scorpio (q.v.). It is exalted in Capricorn (q.v.) and debilitated in Cancer (q.v.). Saturn, Merury and Venus are its enemies ' and Sun, Moon and Jupiter are friendly to it.

It is red in color, fiery by element, bilious in humor, warrior by caste, youthful in appearance, and male by sex classification. It is specially related with the south direction. It is Tamasic (q.v.) - in basic attribute, strong at midday, fierce by temperament, quadruped by species, dynamic by nature and ever impulsive. Its favorite place of residence is the forest and it has a special affinity with Earth.

Mars is powerful in the 10th house, ascendant and the 6th house. It produces Kuja dosa (q.v.) which is detrimental to married relationship. When placed in a Cardinal House, either in exaltation or its own sign, in strength, it produces Rucliaka Yoga (q.v.), which is one of the combinations of exceptionally high status in life. (See Panch Maha Purusha Yoga) Syn: Aar (spoke or radius of a wheel), Angaraka (the smouldering ember), Avaneya, Rhauma, and Bhuiniputra (all meaning the son of Earth), Krura (fierce, invincible), Lohitanga (red colored body), Kuja (part of a tree, a demon killed by Krishna), Vakra (crooked, going backward).

KUJA DOSHA :Also known as Angaraka Dosha. An affliction caused by the position of Mars in a horoscope. It is formed by the position of Mars in 2nd, 4th, 7th, 8th, or 12th from

ascendant, Moon or Venus. It adversely affects the longevity of the married partner. This malfeasance is said to be reduced and sometimes eliminated by the presence of similar affliction in the horoscope of both the partners. The malfeasance of Mars does not occur if the planet is situated in a movable sign. In actual practice, this condition does not apply in cases of Aries, Sagittarius or Pisces ascendants. The affliction is also eliminated when Jupiter or Venus is associated with Mars, or aspects it.

Kuja Dosha is also said to occur if Mars is in 4th house for Scorpio or Aries ascendant, 8th for Taurus, for Sagittarius and Aquarius ascendants. Again, it occurs if Mars is in 7th and the 7th house happens to be in the sign or naves (q.v.) of Mars, or if Mars is in the ascendant while planets in the 7th are either debilitated or eclipsed by others.

Kuja Dosha may not necessarily produce death of the partner; it may make the physical union between them not feasible; it may be so by one of the several causes such as death, disease and illnesses, separation which could be judicial or circumstantial.

KUMARS : Mind-born sons of Brahma, who declining to create progeny by generative process remained ever 'boys and ever pure and innocent'. They are also known under patronymic Vaidhatre. Their names are variously given, and the Puranic stories mention their number as four, five, and even seven. One such list of seven names of these Kumars consists of Sanaka, Sanandan, Sanatana, Asuri, Kapila, Barhu, and Panchsika. The most popular Kumars are Sanat Kumar, Sanandana, Sanak, and Sanatana; Sana, Sanat Sujata, and Kapila are less known names. It is said that all these names are mere aliases, their real names are not revealed to the world at large. Often Skandha or Kartikeya as well as Narada are also known as Kumars.

According to esoteric teachings, these Kumars represent manifestations of certain order of divine spirit at certain stage of cosmic evolution to help the Primordial Creative Spirit, Brahma. Yet they did not function in the ordinary creative processes of manifestation. Being the personification of the highest principle in manifestation, they could not be contained in any physical body. So they did not mingle with the mainstream of manifestation and concerned themselves only with the development of the inner man; from their supreme height they guide and watch the evolutionary process as the man aspires and struggles to realize one's pristine nature. Blavatsky describes them as the "intelligent, conscious and living Principles: the primary seven lights manifested from light unman fasted-which to us is darkness. They are the seven, exoterically four, Kurnars as 'mind-born sons' of Brahma. And it is they again are the Dhyan Chohans who are the prototypes in the agonic eternity of lower gods and hierarchies of divine Beings, at the lowest end of which ladder of beings are we-men". (S,D.V. p. 78)

In this context similar to the Builders or cosmic Dhyan Chohans of the Buddhistic esoteric philosophy and to the seven Angels of the Stars. They are all divine forces. They are all virgin gods who remain eternally pure and innocent and decline to procreate. In their original nature, they are not the regents of the planets but they dwell beyond the planetary region. They are not Jivanmuktas, the liberated souls, who attain their status in the evolutionary process. They have not descended to the realm of matter, as such there is no question of their ascension to the higher realms: they are Kumars, the Virgin Ascetics, who ever remain at the sublime height and radiate their impulses like the spring wind for the germination of spdritual seed within every life-form.

The Kumars are mixed up astronomically, physiologically and mystically in general with a number of Puranic personages and events. Even in non-Vedic literature, references to these cosmic or divine forces are made under different names. Blavatsky mentions Michael the Archangel, Peter Sadic, Cain or Jupiter, or Jehovah in this category. (S.D. V. p. 320) Astrologically, the five Kumars are said to be closely associated with Capricorn: the pentagon representing the 10th sign, stands for the Kumars, two of whom, out of the seven, having been kept secret. Blavatsky also mentions that the Kumars are the fifth order of

Brahmadevas and the fivefold Chohans having the soul of the five elements in them, water and ether predominating and therefore their symbols are both aquatic and fiery. KUMBHA/AQUARIUS :(Kumbha = an earthen pitcher). In Yoga, the practice of Kumbhaka refers to closing of nostrils and mouth so as to suspend breathing. In erotic literature, the term signifies the paramour of a harlot. It also means the frontal globe on the forehead of an elephant as well as the breast of specially a nourishing mother. These are suggestive usages of the term intended to indicate the agency through which some deeply satisfying physical or spiritual nourishment can be obtained.

In astrology, Kumbha is the 11th sign extending from 3000 to 3300 of the zodiac. The sign is considered masculine, airy and fixed. It is ruled by Saturn, and no planet is either exalted or debilitated here. It is magnetically linked with Leo: the impulses received at Leo is released under

Aquarius. It leads to spiritualisation and realisation of one's divinity.

The sign covers Dhanistha (q.v) later part, Satbhisag and the first quarter of Purva Bliadrapada (q.v.) asterisms, owned by Mars, Rahu and Jupiter respectively. The mysterious nature of Aquarius that cannot be experienced through material prosperity is indicated by these planets. Unusual persons are born under this sign. Whether in misery, deprivation, humiliation, or in prosperity, abundance and prestigious positions, the individuals belonging to this sign are extraordinary. They do not have a happy personal life, yet they are useful to the society in many ways.

Under Aquarius, the turmoil in one's life is immensely increased and the person increasingly begins to work in an ethical manner. His frustrations lead him to annihilation of his egotism.

Hindu astrology describes Kumbha/Aquarius as a man holding a water-pot; he is yellow in color, fat in physical constitution, tall in stature, and normal in other respects. It is a human sign, strong during day. It resides in water, but is lazy by temperament. The sign acts primarily on the psychology of the person.

KUNDALI :(Kundali = circular or spiral coil) - The horoscopes chart on which the planetary positions at the nativity or an epoch are depicted. It contains 12 divisions, each occupied by a zodiacal sign. (In higher latitudes, under some systems of casting the horoscope, more than one sign may sometimes occupy a house-division.)

KUNDALI, BHAVA :The horoscopes chart depicting planetary positions in different house-divisions, which are demarcated according to unequal house-division system of casting the horoscope.

KUNDALI, RASI :Planetary positions at birth put in different house-divisions according to their occupation of different signs as at the nativity.

KUNDALINI SHAKTI :[(Kundala = circular earring; circular coiling of a serpent) (Shakti = power)]. The power contained in a circular coil at the base of the spinal cord. In Tantric literature, it refers to a form of feminine form of Nature-power. Kundalini Shakti stands for seven-layered power residing at the base of spine. It has its origin in the ascending force of Shiva-Shakti Tattwa, known as the Third Logos in theosophical literature. It is said to emanate from Sun but reaches the human individual through the central axis of the earth. On activation, it moves through Ida (q.v.), Pingala (q.v.) and Sushumna (q.v.) Nadis or nerves located around the spine. In its milder manifestation, it represents the nerve force; when fully activated, Kundalini quickens the activities of various force-centers, Chakras (q.v.) in a human body. Blavatsky considers it as the power of life, one of the forces of nature coming from Sun, which is different from electricity and Prana (q.v.). It generates certain light in those who sit for spiritual and clairvoyant development. Vivekananda considered it to lead to all causal knowledge, thus by developing it, in a yogic way, it could enable the yogi to possess all knowledge pertaining to life and nature.

The development and forced activation of Kundalini Shakti has dangerous possibilities for those who try to do so without adequate spiritual preparations and control over one's lower nature. It is the force that moves in a serpentine curved path. It is the universal life-principle, which manifests everywhere in nature. The mastery over Kundalini is to be accomplished at every birth. Age does not affect the development of the Chakras (q.v.). Yet health is a necessity for it because only a strong body can endure the strain of its activation. The yogic literature describes moral purity, sexual abstinence and emotional stability as essential qualifications before any practice towards its activation is recommended to be practiced.

KURMA YOGA :A planetary combination produced by benefices in 5th, 6th, and 7th houses either in exaltation, own signs, or those of friendly planets, or in the navamsa (q.v.) of friendly planets. Alternatively, it is formed if the benefices are in ascendant, 3rd, and 11th houses occupying exaltation, own signs, or their Mool Trikona (q.v.) positions. Persons born under this yoga become leaders, very renowned, charitable, helpful, and they lead a very happy life.

KUSUMA YOGA :The planetary combination formed by Saturn occupying the 10th house, Venus placed in a cardinal house with fixed signs and a weak Moon in a trine house. Alternatively, Jupiter should be in ascendant, Moon in the 7th and Sun occupying 8th position from Moon (that is, in the 2nd house in this situation). Persons born with this combination belong to an aristocratic family, they attain high status in the society, and possess charitable disposition and enjoy unblemished glory.

KUTA :Points of agreement in matching horoscopes for marriage. Kutas indicate planetary compatibility between the partners, which measures their capacity to bear the strain of their marital responsibility and relationships. About 25 Kutas have been identified of which some important ones are Rasi, Rasyadhipa, Vasyam, Mahendra, Gana, Yoni, Dina, Stridirgha, Rajju and Vedha. Some details of these are given below:

Rasi Kuta: A male born in 2nd, 3rd, 4th, 5th and 6th asterisms counted from Moon-sign of the female partner is inauspicious; those who are born in 11th, 8th (under certain special conditions), 9th, 10th, 11th, and 12th are acceptable. The auspicious effects of Rasi Kuta are destroyed by the two Moon-signs owned by the same planet or by friendly planets.

Rasyadhipa Kuta also known as Graha Maitri, signifies friendliness among the concerned planets. The nature of the rulers of the Moonsigns in the two horoscopes indicates the possibility of psychological compatibility of the partners.

Vasyam: Every zodiacal sign is assigned some Vasya signs. If the male is born in a sign which is the Vasya sign to that of the female, their marriage is recommended. Vasyam indicates the magnetic attraction between the partners.

Mahendra Kuta: According to this Kuta, if the asterism of Moon in a male chart is 4th, 7th, 10th, 13th, 16th, 19th, 22nd, or 25th from the same in a female chart, it portends happiness and longevity of the partner.

Gana Kuta reveals the temperamental affinity between the partners. In order to find it out asterisms are divided into devas (gods), asuras (demons), and manusyas (human beings). The asterisms in which Moon in the charts of the partners are situated determine the Gana Kutas.

Yoni Kuta: Any alliance between two partners should be such that the asterisms of Moon classified as male and female are harmoniously blended. It is important specially to find out whether normal, homosexual or lesbian attraction between the partners would exist.

Dina Kuta: It takes into account the various quarters of the asterisms of Moon between the partners, especially to determine the endurance of the relationship. Certain quarters of various asterisms are considered not well adjusted between themselves. These should be avoided.

Stri Dirgham: It emphasises that the asterisms of Moon in both the charts should be beyond certain specified distance.

Rajju: The word means a rope or a cord. It determines the strength and duration of the married life. It is based on the consideration that Moon-asterism of the partners should not as a general rule belong to the same kind of RaJu (all asterisms have been classified in five kinds of Rajjus).

Vedha denotes opposition, antagonism and distress. Certain asterisms are discordant among themselves. They require to be avoided in matching the horoscopes.

On the basis of Kuta considerations, certain values are assigned to different horoscopes. The number of harmonious points indicates the degree of compatibility between the partners.

KUTA YOGA :A planetary combination formed by all planets consecutively placed from 4th to 10th houses. It makes the individual dwell in forests or mountainous regions are very cruel in temperament.

KUTILAA :Also known as Vikalaa and Vakragaa, it refers to planetary motions in its indeterminate zones of retrogression. Vakragaa and Kutilaa both refer to the position of retrogression, yet they differ slightly in their connotation. Immediately on acquiring stationary position (sthambhan) after its direct motion, the planet retrogrades with increasing speed. Kutilaa refers to stagnation of such a planet at this position. In the same way, prior to its regaining its direct motion, the speed of retrogression slows down prior to its sthambhan. Retrogression prior to this position of stationeries is known as Vakragaa.

LAGNA :Ascendant, or the first house in a horoscope. It portends psychological features, early childhood, and totality of life in essence. It represents the physical body; head, including brain; general appearance; and general attractiveness. The person's nature, his capacity to enjoy the pleasures of life, his struggles, pleasures and pain to be experienced in life are indicated by it. The ascendant lord represents the guardian angel of the individual; it protects him and provides the motivation for his actions.

Sun, Mars, and Jupiter are auspicious when in ascendant. The ascendant lord in cardinal houses or in a trine house bestows physical comfort; when in Trik, i.e., in 6th, 8th or 12th house, it leads to difficulties.

LAGNA, HORA :It specifies the zone of sensitivity to the impact of different planets. Jaimini Astrology makes use of it for determining one's life-span. There is no universally accepted method for working out Hora lagna. According to Parashara, it is obtained by multiplying the birth ghatish (q.v.) by 2, dividing the product by 5, and adding the quotient to the birth ghatish. Jaimini Astrology lays down several methods for calculating it, but all of them produce different results. One such method is being given below:

Ahapanianam, i.e., duration of the day, or **Ratripramanam**, duration of the night, in ghatish, is first noted. If the birth is in daytime, the duration of the day is divided by 12, and the birth ghatikas from sunrise are divided by the quotient thus obtained. The quotient plus one counted from ascendant in the forward direction for odd sign ascendant, and in reverse direction for even sign ascendants gives the sign of the Hora lagna. The remainder, converted into degrees, indicates its longitude.

The same procedure is adopted for nighttime births, but in this case the duration of night is taken into account and the birth ahatikas used in the method are counted from sunset rather than from sunrise.

LAKSHMI YOGA :A planetary combination formed by a strong lord of the ascendant, the lord of the 9th in its own, exaltation or its Moola-Trikona (trine) sign occupying a cardinal house. Persons born under it are graceful, religious, wealthy, accomplished, famous, and enjoy high status in the society. Their offspring's are very bright.

LAYA :Deluge. The dissolution when the manifest universe is assimilated in the Original Cause.

In Yoga, it refers to that meditation practice in which the consciousness of a yogi merges with the consciousness of his deity. In occultism, it stands for that state in which the substance (the seeker) becomes homogeneous with the object (the sought); at that level the seeker, or the substance, cannot be distinguished from the object because of the complete annihilation of his ahamkara, egotism, and cannot act differently from his deity.

LEO/SIMHA :The 5th sign of the zodiac extending from 1200 to 1500. Sun rules this sign, and traverses the sign roughly between mid-August and mid September annually. It is fiery in element, male by sex, fierce by temperament, bilious by body humor and is related with the eastern direction.

Leo represents the creative urge of the cosmic man. It provides a tremendous aspiration to grow and multiply, spread and develop. On the physical plane, those who are born with Leo as ascendant have great virility. But such individuals suffer from marital discord. They are difficult persons to live with; and their relationships spring from their self-centered nucleus. Sun and Mars vibrate favorably with Leo. The same is not true for Moon, Jupiter, and Saturn. If Mercury is well supported, it produces creative thinking, sharp intellect, money, and high social status as a result of literary efforts. Individuals with Leo as ascendant are brilliant, yet are dissatisfied with themselves.

LILA :The sport of gods, particularly that of Shiva in his creative and destructive dance. Under Ida, the actor is not identified with his action.

LINGAM :The phallus as a symbol of divine generative power; the abstract symbol of creation. The symbol by which Shiva is universally worshipped. The lingam is, sometimes, represented merely by a plain column of stone, or a cone of plastic clay, suggesting no offensive ideas. In India, there are 12 great lingams in different parts of the country. The famed one is a natural formation of ice, and is situated in Amamath.

LINGA SHARIRA :The matrix of the physical body; it is the vital and prototypal body. Sometimes it is called the Etheric Double and on other occasions, the Astral Body. In Vedic literature, it is commonly described as the reflection of the man of flesh through which vital air, Prana circulates and activates the man. It is said to be born before the formation of the nucleus physical body, and it dies or fades out with the disappearance of the last atom of the physical body.

LOGOS :The word in the context of cosmic manifestation, or the second person of the Hindu Trinity. The rational principle that governs and develops the universe. It is said to be that divine word or the reason incarnate in Jesus Christ. Blavatsky considers it as the manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Taimini compared Logos with the diffused light of Sun shining over a landscape, which while remaining invisible brings out from the objects present in it all kinds of colors and forms according to their names. Similarly the consciousness and life of the Logos pervading the solar system, though remaining invisible, brings out from all the objects, animate and inanimate, an infinite variety of expressions, which are the characteristic of the manifested universe. (cf. Man, God and the Universe, p. 286)

LOKA

A world; a division of the universe; a realm of existence. In general the three lokas (tri-lokas) are heaven, earth, and hell. Another classification enumerates seven lokas, exclusive of the infernal regions, also seven in number which are classed under Patala Lokas, or the infernal/nether regions. The upper worlds are (i) Bhur Loka (Earth), (2) Bhuvar Loka (Antariksha, the space between Earth and Sun), (3) Swarga Loka (the heaven world ruled by Indra; the space between Sun and the Pole Star), (4) Mahar Loka (the world of the Adepts who are coexistent with Brahma), (5) Jnana Loka (the world of celestial beings such as mind-born sons of Brahma), (6) Tapas Loka (the world of immortal ascetics, the Vairagis), and (7) Satya Loka (the world of Brahma, the Supreme Deity). The first three

lokas are known as Kritaka Lokas and the three above Mahar Loka are Akrita Loka. The former gets dissolved after every kalpa (q.v.), the latter at the end of Brahma's life (i.e., one hundred of his years). The fourth, or the Mahar Loka, is equally permanent, but is uninhabitable at the time being due to the heat as Kritaka Loka is burning. The Sankhya and the Vedantic Schools of philosophy recognised 8 lokas, viz., (i) Brahma Loka (the world of superior deities), (ii) Pitri Loka (the world of Pitris, Rishis and Prajapatis), (iii) Soma Loka (the realm of Moon and the planets), (iv) Indra Loka (the abode of inferior deities), (v) Gandharva Loka (where the heavenly spirits dwell), (vi) Rakshasa Loka (the realm of the demons), (vii) Pishacha Loka (the abode of evil spirits), and (viii) Yaksha Loka (the world of Yakshas) (q.v.).

Patala Lokas are the infernal regions, inhabited by Nagas, Daityas, Danavas, etc. They have been classified differently in different scriptures. According to Padma Purana, these infernal lokas are (i) Patala (where dwell the Nagas under the rulership of Vasuki; where dwell the animal body of men and their material propensities), (ii) Mahatala (the abode of men's astral body; here reside the great serpents), (iii) Rasatala (the plane of passionate and lustful beings; where Daityas and Danavas dwell), (iv) Talatala (the clinging of lower Manas to the sentient and objective life; the realm of Maya), (v) Sutala (identification of man with his animal nature; the realm ruled by Bali), (vi) Vitala (the realm where animal nature in man is delinked from his higher nature; the realm ruled by a form of Shiva), and (vii) Atala (the realm of perpetual state of torture). The first four of these have forms, known as Rupa Lokas, are under the rule of Mahamaya; and the last three are formless, i.e., Arupa Lokas. The Shiva Purana enumerates 8 infernal realms, viz., Patala, Tala, Atala, Vitala, Taala, Vidhi Patala, Sarkara-Bhumi and Vijaya. It is said that Narada (q.v.) visited these lokas and found them resplendent with their own lustre; they did not need Sun's rays. These lokas were more delightful than Indra's heaven and have every kind of luxury and sensual gratification.

LOKAPALS

Guardians of the world. They preside over the 8 points of the compass. They are Indra (East), Agni, or Fire (South-East), Yama (South), Surya, or Sun (South-West), Varuna (West), Vayu, or Air (North-West), Kubera (North), Soma, or Moon (North-East). Nritti is sometimes substituted for Sun, and Prithvi (or Shiva, especially in his form Ishana) for Soma, or Moon. Each of these guardians has an elephant, which defends and protect the various quarters. These 8 elephants are themselves, often, called as Lokapals. These elephants have been given different names:

(1) Indra's elephant is Airavat; (2) Agni's elephant is Pundarika, and its female is Kapila; (3) Yama has Vamana as his elephant, and its female is Pungala; (4) Sun's elephant is Kumuda, and its female is Anupama; (5) Varuna has Anj.Ana, whose female is Anjanavati; (6) Vayu has Pushpadanta, whose female is Subhadanti; (7) Kubera's elephant is Sarvabhauma, and (8) Soma's elephant is Supratika-Tamrakarni.

LUMB : Perpendicular.

LUNAR ASTERISM : Asterisms, Nakshatra .

LUNAR PITRIS : The celestial beings who acquired and developed their mind on Moon chain of manifestation, and now assist the evolution on Earth in building different forms of life on it.

LUNATION : The period taken by Moon to arrive at the same point after completing one revolution. For example, if Moon was at birth at 8° 12' of Aries, a lunation would be accomplished when Moon arrives at this longitude again. It is called Periodical Lunation, and is usually performed in 27 days, 7 hours and 41 minutes. A Synodical Lunation covers the duration from the time Moon quits Sun until it again overtakes it, which occurs in about 29 days, 12 hours and 44 minutes. This is also called Embolismic Lunation. When Moon

forms a conjunction, square, or opposition relationship with Sun, such relationships with Sun are also known as Qualified Lunation.

MADAN YOGA :A planetary combination constituted by the lord of the 10th house posited in ascendant along with Venus and the lord of 11th house occupying the 11th house itself. The combination makes the individual born under it very attractive and highly placed in political circles. He begins prospering at an early age of twenty years.

MADHYANA REKHA :Meridian.

MAGHA/MAKHA :The 10th asterism. Also known as Makha .

MAHABHARATA :The great war of the Bharatas. The great epic poem, probably the longest in the world, containing more than 2,20,000 lines. It describes the war between the Kauravas and the Pandavas who were the descendants, through Bharata from Puru, of the great ancestor of one of the lunar races. In this war, Krishna agreed to be the charioteer of Arjuna, the most resplendent among the Pandavas, while Krishna's army sided with the Kauravas. When Arjuna was reluctant to fight for the kingdom, to which he had a legitimate right, and to kill his cousins and relatives, Krishna advised him and this advice became the Bhagavad Gita.

The epic contains 18 chapters, and the war also lasted 18 days. Krishna Dwayapayana, better known as Vedavyasa, is not only the author of the epic, but also the source from whom the chief actors of the drama have sprung: Dhritarashtra, Pandu and Vidur were all the off springs of his seed. The epic contains much wisdom and information. The Mahabharata, considering its importance in Indian philosophy and thought, is reckoned as the 5th Veda.

MAHA BHUTAS :The 5 primary elements, viz., Earth (Prithvi), Water (Apas), Fire (Agni), Air Wayu), and Sky Washa).

MAHA DASA :The main period of planetary ruler ship. (See Dasa System)

MAHAMAYA :The great illusion, deception. Illusion personified as a female form of celestial origin, created for the purpose of beguiling individuals. Under its spell, even intellectuals and spiritual persons are deluded. Even Narada, the mind-born son of Brahma and a great ascetic, could not escape its ensnarement. Mahamaya is also known as Mahadevi, the female creative power of the Supreme Lord and represents the dawn of the supreme inner wisdom. Mahamaya and Mahadevi are known as the two sides of the same reality. Mahamaya is also known as Durga (the inaccessible), the wife of Lord Shiva.

MAHA PATAKA YOGA :A planetary combination formed by Moon associated with Rahu, and aspected by Jupiter conjunct with a malefic. It leads the individual, even if highly intellectual and well placed in society, to indulge in mean behavior and acts.

MAHA PRALAYA :A total dissolution of the universe when the 7 Lokas (q.v.) and their inhabitants, including Brahma, are annihilated.

MAHAPURUSHA YOGAS :Planetary combinations which indicate maturity of the soul. These are formed if any of the five luminaries, namely, Saturn, Jupiter, Mars, Mercury and Venus, possessed of strength occupies its own, exaltation, or friendly sign identical with cardinal houses. These planets produce five kinds of illustrious personages, and the combinations are known as Sasa, Ruchaka, Bhadra, Hamsa, and Malavya yogas formed by Saturn, Mars, Mercury, Jupiter, and Venus, respectively. These combinations induce the individual to liberate himself from involuntary actions and to direct one's conscious efforts towards certain specific goals in his life. [For details, see each of these yogas separately.]

MAHAT :Great; the great ones. Universal intelligence and consciousness. It is the first product of primeval root matter, Mula Prakriti, also known as Pradhana in Sankhya philosophy. It is the producer of the thinking principle, and -of egotism, Ahamkara. In Sankhya philosophy, it is intellect as distinguished from mind, the second of the 25 elements or Tattwas. Mahat or Maha-Buddhi, according to the Vaishnavas, is the cause of all things. The Secret Doctrine considers it as the universal soul. It is the cosmic noumenon of matter,

the basis for intelligent operations in and of nature. (SD, 1. p. 82) Blavatsky states that Chit (q.v.) or consciousness is synonymous of Mahat for the yogis, but in esoteric philosophy, it is the root of Chit and Chit is a quality of Manas in conjunction with Buddhi (q.v.). It is a quality that attracts to itself spiritual affinity when it develops sufficiently in man.

MAHESH :Lord Shiva.

MAKARA :The 10th sign of the zodiac. It is also known as Capricorn. It is ruled by Saturn; Mars is exalted in it; and Jupiter is debilitated. Karnadeva (q.v.), the god of human desires and passion, has the insignia of Makara on his standard. Its numerical value is 5, and is related with the faces of the universe, said to be bound by a pentagon. The sign represents the spirit of eternal life and the spirit of life and love terrestrial in a human being at one and the same time.

Makara is a deeply mystic sign. There is a mystic connection between it, represented by a goat, a half-fish and a half-human figure and Kumaras (q.v.). It is symbolized by a crocodile, which refers to the central seat of Dakshinamurti, whose mystic dwelling is around the Tropic of Capricorn.

The sign is described as gentle and mild, Tamasic by temperament, earthy by element, and related with the southern direction. It is powerful during night. It is fond of forests and wilderness, and greatly swells under water. By itself Makara is ineffective in producing results; it produces powerful results under the influence of a planet by association, aspect or relationship in planetary combinations.

The sign is classified as even, signifying its materialistic nature. Persons born under this sign invariably suffer from mental conflict. The sign produces turmoil, disharmony, and inner emptiness. Only under strong spiritualizing influence of Sun, Mars, and the nodes can one expect latent spirituality of the person to externalize.

T. Subba Rao, a great occultist of the 19th century, states that the word Makara, commonly translated as crocodile, refers to simultaneous representation of both microcosm and macrocosm as external objects of perception. The numerical value of the word Makara represented the five limbs of man. It refers to man's inner and outer qualities, the man with his five organs of action and five organs of knowledge. The sign includes within its influence the entire manifestation. [See, T. Subba Rao, Collection of Esoteric Writings, TPH, pp. 10-12; H.P. Blavatsky, The Secret Doctrine, vol. IV, pp. 147-48]

MAKAR SANKRANTI :Ingress of Sun in Capricorn. Sun on this day moves into the northern hemisphere. Bhishma, the grand sire of the Mahabharata, awaited for this moment to give up his life. Mythologically, the inauspicious nature of this phenomenon is represented by Sankranti Pitnislia, who is said to possess three heads, two faces, five mouths, three eyes, four large ears, bloody and red colored teeth, long nose, eight limbs, two legs, black complexion, ugly appearance, and half-man and half-lion in composition. These physical characteristics vary each year depending upon astrological factors. Sankranti Purusha gets a new name every year such as Rakshas, Mandakini, Manda, Dhwanaksha, etc. These names suggest the special results expected during the year.

MAKHA/MAGHA :The 10th asterism extending from 1200 00' to 1330 20' of the zodiac. The constellation consists of 5 stars and is symbolized by a house as well as a palanquin. It is ruled by Ketu, and its presiding deities are the Pitris, the great ancestors of humanity. Its primary motivation comes from Artha (q.v.) suggesting 'seeking of specific goals'. Its basic attribute is Tamas. It is classified a worker by vocational class, rat by species, demon by temperament, and forest dweller by animal type. It is related with the western direction. Under Makha, the soul is pushed out into the world with much energy and courage. Under its favorable influences, it is capable of bestowing much affluence, physical comforts, sexual pleasures and other luxuries of life. It makes the individual an idealist amidst material abundance, if the planetary configuration is supportive for it-

MALAYOGA :A planetary combination formed by the lords of the 2nd, 7th, 9th and 11th houses posited in their respective signs. It bestows high administrative status on the individual and makes him a minister, a royal treasurer, or a leader of the people. His fortune brightens after the age of 33 years.

MALAVYA YOGA: One of the 5 planetary combinations for human greatness, viz., Panch Maha Purusha Yoga, formed by Venus in exaltation or occupation of its own sign and situated in a cardinal house. It makes the person the head of a cultural organization, gives him a life-span of 70 years. The individual dies at a sacred place, practicing yoga and penance.

The individual with Malavya Yoga possesses a graceful appearance with the luster of Moon; he has a narrow waist, attractive lips, long hands, deep voice, and well-formed teeth. He rules over the western part of the country and lives happily up to a ripe old age.

MALEFICS :Inauspicious planets, especially Saturn, Mars, nodes of Moon, and Moon itself when it is weak.

MALIKA YOGA :A planetary combination formed by all the 7 planets, excluding Rahu and Ketu, placed one in each house, beginning with any house consecutively in the natal chart. There should be only one planet in each house, and no sign in the chain should be vacant. It is one of the exceptionally auspicious combinations depending upon the house from where the series starts, the auspicious nature of the result is predicted.

MANAS :Mind; intelligence; the thinking principle with matured synthetic sense. When unqualified, it refers to the higher self, or the spiritual soul, otherwise it represents Kama-Manas, the instrumental principle in man.

Manas is mind or the internal organ of perception and cognition. It is the instrument by which objects of sense perception carry experiences to the soul and based on one's own spiritual development enable it to see the world from a real standpoint. In Nyaya Philosophy, Manas is regarded as a Dravya, substance, and is distinct from Atmati, the soul. It is an important base of the higher triad consisting of Atma-Buddhi-Manas; it forms a bridge between the subjective and the objective parts of a human personality. The feeling of self-consciousness arises from it.

MANAS PUTRA :The mind-born sons of Brahma, e.g., Kumars , Narada , Marichi , and others.

MANDALA :Circle; globe; wheel. A mystical wheel or diagram in which various symbolic patterns are drawn, representing different divine powers (deities) and their ways of manifestation at different levels. The drawings form a part of the rituals intended for invoking gods. It is a part of an elaborate ritual among the Tibetan Lamas. The 10 divisions of the Vedas as well as the whole of the zodiacal circle are also known as Mandalas.

MANDI :An Upagraha (a satellite), attached to Sat-urn; is also known as the son of Saturn. It is an invisible, rather a hypothetical point. Its position is mathematically ascertained for predictive purposes.

When the length of day and night is 30 ghatikas (60 ghatikas make 24 hours) each, the position of Mandi on weekdays, counting from Sunday onwards, is at the end of ghatikas 26, 22, 18, 14, 10, 6, and 2 during daytime, and during night time, at the end of 10, 6, 2, 26, 22, 18, and 14 ghatikas respectively. The following formula helps in working out the position of Mandi.

$D \text{ or } N \text{ (as the case may be)} \times I / 30 = M$

where M is birth ghati after sunrise or sunset,

D is duration of day expressed in ghatis,

N is duration of night in ghatis,

I is the Index from the following table:

Table: Table of Mandi Indices

Week day	Day	Night
Sunday	26	10
Monday	22	6
Tuesday	18	2
Wednesday	14	26
Thursday	10	22
Friday	6	18
Saturday	2	14

Taking M in ghatis and vighatis (q.v.) we have to find out the ascendant and navamsa for the time indicated by M. The Rasi and Navamsa revealed will be the Rasi and Navamsa occupied by Mandi for a particular nativity. Indian ephemeris (Panchanga) give ahas (daytime) for the day as well as night. If it is not available there, the time of rising and setting of Sun can be ascertained from other sources.

Mandi is very important in judging the correctness of an ascendant, which should conform to any of the following positions, specially if Moon is not strong in the natal chart:

1. Ascendant will be trine to the lord of the house occupied by Mandi.
2. Ascendant will be trine to the lord of the house occupied by the same -in Navamsa.
3. Ascendant will be trine to the Navamsa house of the Mandi itself.

Mandi is a dreaded malefic, but it gives good results in the 6th and 11th houses. Its association with a planet makes the planet inauspicious. If the lord of the house occupied by Mandi is in a cardinal or a trine house with reference to ascendant, it bestows plenty of riches and fame on the individual.

MANDUKA GATI :Frog-leap. A term used in working out Kala Chakra Dasa

MANGAUMARS :See Kuja.

MANOMAYA KOSHA :The sheath of mental activities which receives all sense impressions and forms its own ideas, thus giving rise to the idea of 'I' and 'Mine', thereby creating illusion, avidya. The organs connected with sight, hearing, smell, taste, and touch, together with mind constitute the mental sheath. It enables the individual to identify various objects and perceptions and distinguish one from another. It permeates the Pranamaya Kosha, the sheath through which vital air, or Prana, circulates throughout the body. The various desires are activated by active participation of the mental sheath and the energy circulating through it.

MANTRA :Primarily that portion of the Vedas which contains hymns, as distinct from Brahmanas. The mantras, or the instruments of conveying thoughts, consists of prayers and praise embodied in metrical hymns. Popularly, mantras now refer to a particular combination of sounds, or words, whose recitation is expected to bring about certain specified results. Japa, which is meditative, or repeated, utterance, whether articulate or mental, is an important complement of mantra-siddhi, realisation through mantras. Those mantras which consist of merely one letter are known as Pinda, of two letters kartari, of three to nine letters Bija-Mantra, and 10 to 20 letters as Mantras, and more than 20, as Mala-Mantra, a garland of mantras.

Mantra Shastra is the science dealing with their nature and method of practicing them to obtain the expected results. Mantra-Siddhi not only enables various yogic accomplishments or attainment of psychic powers, but many phenomena of trivial nature can also be produced by it. The results are based on the relationships between vibrations, forms, and consciousness. Each letter and syllable of Sanskrit is associated with certain specific powers rooted in the highest plane of the solar system and can work on all the planes constituting it provided the mantras are correctly pronounced and the receiving agent is appropriately

purified and prepared for the purpose. In a Puranic story, it is mentioned that Vritri, the Serpent Naga and an enemy of Indra, pronounced a mantra with wrong intonation and killed himself, instead of his enemy.

Mantra Yoga has 16 steps finally leading to Samadhi, the highest form of meditation. Many mantras even change the nature of one's objective environment and produce miracles. Tantric literature is full of mantras capable of producing such results. The possibility of using mantras for undesirable objectives is dealt with under Black Magic.

Mantras are of three kinds, viz., Sattwic (q.v.), Rajasic (q.v.), and Tamasic (qv.). Those mantras are the best which are practiced with pious thoughts for pure altruism and Sattwic results. Ordinary mantras are employed for ethically approved purposes, such as for gaining health, erudition, liberation, and other religious goals, Mantras practiced for material gains, such as power, position, wealth, and children, are of the worst kind. The silent repetition of mantras is more effective than their loud utterances, yet the purely mental repetition has the highest effect. Mantras intoned with full understanding of their meaning and comprehension of the mechanism by which they produce results is the best method of deriving full advantage of the subtler powers contained in a mantra.

MANU :[From the root man, pronounced mun, to think.] The man. This name belongs to the mythological progenitors of mankind and rulers of the earth, each of whom holds sway for a Manvantara (q.v.). In Puranic stories, the first Manu was Swayambhuva, the self-existent, sometimes identified with Brahma himself. Yet it is said that Brahma divided himself into Manu and Shatrupa, one a male and another a female, for initiating sexual generation. It was done so after the Virgin Ascetics, the Kumaras (q.v.) and others, whom Brahma had created for manifestation, refused to do so. In the Bhagavad Purana, Swayambhuva Manu begot two sons, Priyavrata and Uttanapada, and three daughters, Akuti, Devahuti, and Prasuti, who were married to Ruchi Prajapati, Kardam Rishi, and Daksha Prajapati, respectively. Priyavrata was assigned the responsibility of protecting the universe; Uttanapada fathered Dhruva (q.v.) and others. Akuti gave birth to a couple who personified Vishnu and partially Lakshmi, and Devahuti gave birth to nine ascetics who produced the Saptarishis. Dhruva became the Pole Star, and the seven Rishis ruled over the seven stars of Ursa Major. Daksha Prajapati had 16 daughters from Prasuti and 60 from his another wife Asikni.

During each Kalpa , 14 Manus reign. The present Varaha Kalpa began with Vishnu taking Avatara in the form of a boar when he retrieved the earth from deluge. So far 6 Manus have reigned. The present Vaivasvata Manu is the 7th one. The 6 preceding Manus were Swayambhuva, Swarochisha, Auttami, Tamasa, Raiwat, and Chakshusha. Swarochisha was the son of Agni, Auttami was the son of Priyavrata who was the eldest child of Swayambhuva Manu. Tamasa was a brother of Auttami and had saved the destruction of the Vedas, for which he is also known as Vaidhritha. During the period of Tamasa Manu, Vishnu saved the elephant which remembered him in utter desperation when it was caught by a crocodile and was unable to save itself. The 5th Manu, Raiwat, was also a brother of Tamasa. The churning of the ocean had taken place during the period of Chakshusha. Vaivasvata Manu is a son of Vivaswana, Sun. In the present period, Aditya, Vasu, Rudra, Vishwadeva, Marudagana, Ashwini Kumaras, and Ribhu are important deities, and Purandar is the name of present Indra. The 7 regents or the Saptarishis during the reign of Vaivasvata Manu are Kashyapa, Atri, Vashista, Vishwamitra, Gautama, Jamadagni, and Bhardwaja. Vishnu appeared as Vamana Avatara during this Manvantara.

According to the Bhagavad Purana, the 8th Manu will be Sawarni who would be a manifestation of Ashwini Kumaras. Bali, who is said to have been humbled by Vishnu in his role of Vamana Avatara and is presently ruling Sutala Loka (q.v.), will be the Indra during this period. The 9th Manu, to be known as Dakshaswarni, will be the son of Varuna. The 10th Manu will be Brahma-Sawarni, the 11th

Dharma-Sawarni, the 12th Rudra-Sawarni 13th Deva-Sawarni or Rauchya, and the 14th will be known as Indra-Sawami or Bhautya.

Each Manu has a special role to play. Swayambhuva Manu was asked by Brahma to begin generative evolution, religiously maintain the wellbeing of the earth, and worship God by religious sacrifices, Yajnas, Swayambhuva Manu got the nebulous globe concretised, divided it into seven seas and seven continents and made proper arrangements for their progress and development. Since the very beginning, each Manu works in close collaboration with other Rishis, Pitris, Indras, Kumaras, Siddhas, and Prajapatis. They also owe special responsibilities towards ascetics, Saptarishis, and planetary deities.

MANVANTARA :The interval between the reigns of two Manus. It consists of 71 Maha Yugas, equal to 306,720,000 years, (See Kala for details)

MARA :The embodiment of desire, Kama.

MARG, NIVRITTI AND PRAVRITTI :Nivritti Marg refers to withdrawal of consciousness from material involvement; on Pravritti Marg, the ego gradually gets immersed in the Mayavic world of illusion. These two concepts are basic to all Indian teachings. The terrestrial existence provides sensual gratification which increasingly binds the individual to involuntary births and deaths, as well as to frustrations and sorrows. Initial turning point occurs with helplessness experienced at moments of intense pain when the heart bleeds and there is no escape. Increasing introspection and the growing urge to free oneself from the pain of despair and dissolution induce the individual to delve deeper into the mysteries of nature. At such moments, the reality of the path of withdrawal dawns on him. He begins to lead a life of righteousness and controls his involuntary responses. New realities begin to dawn on his consciousness. The path of spiritual unfoldment, over a number of years, takes the individual towards his deliverance. When he consciously begins to establish voluntary control over his life, he is placed on the path of withdrawal. His spiritual teacher, at the inner plane of his psyche, takes control over him. Many mystic experiences begin to take place in him. His life becomes very intense. Often his nervous and psychological strain increases. Yet there is much satisfaction on higher levels; a sense of fullness and purpose in life takes sway over him.

MARGI GATI :Accelerated direct motion.

MARICHI :A ray of light. One of the mind-born (q.v.) sons of Brahma. The father of Surya, Sun, and the direct ancestor of Mahakashyapa. The Northern Buddhists at the Yogacharya School see in Marichi a Bodhisattva. Marichi is the chief of the Marutas (q.v.) and one of the seven great Rishis.

MARS :See Kuja.

MARTAND :Literally means the dead egg; Sun. The Puranic stories describe that when the 8th Sun was born, Aditi (q.v.) thought him to be a lifeless egg, so the name of Martand was assigned to him. A bird produced from seemingly lifeless egg. A Vedic name for Sun, Aditya, the Sun-God.

MARUDYOGA :A planetary combination formed by Jupiter in a trine house from Venus, Moon in 5th from Jupiter, and Sun in a cardinal house in respect with Moon. The combination makes the person very rich and a successful businessman.

MARUTA :The storm god. The 49 sons of Diti (q.v.) who are also said to be the sons of Rudra and brothers of Indra, sons of the ocean, sons of heaven, and sons of the earth. They are armed with lightnings and thunderbolts, and ride on the whirlwind and direct the storm. The Marutas, according to Aurobindo, represent the progressive illumination of human mentality, until from the first obscure movements of mind which only emerge out of the darkness of the subconscious, are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative being.

MASCULINE SIGNS :Odd signs of the zodiac, viz., Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius.

MATRI KARAKA :The planet which indicates the relationship of the individual with his mother. It is important especially in Jaimini astrology. It is worked out as follows: the longitudes of planets in different signs are arranged in descending order after discarding the value (in degrees) of the sign. In this sequence, the planet fourth in order is known as Matri Karaka; the first one is Atma Karaka, the second one Amatya Karak (family relations), and the third one Bhratri Karaka (brothers). In Parashari astrology, Moon is universally considered as the Matri Karaka planet.

MATSYA YOGA :A planetary combination formed by malefic and benefices both occupying the 5th house, malefic in ascendant and in 9th house, and a malefic in either the 4th or the 8th house from the ascendant. A person born under this combination is compassionate, religious, intelligent and renowned. He becomes a renowned astrologer also.

MAYA :Illusion, deception. Illusion personified as a female of celestial origin; creative illusion. Sometimes identified with Durga. (q.v.) as the source of spells, or as a personification of the unreality of worldly things. In common parlance, Maya stands for wealth, women, and transience. In Vedanta, it is the matter which veils spirit. Sankaracharya stated that everything from Mahat (q.v.), cosmic intelligence, which is the first to proceed from Prakriti (q.v.) down to the gross physical body is the effect of Maya. It always exists with Avidya (q.v.), ignorance. Blavatsky considers Maya as the cosmic power which renders phenomenal existence and the perception thereof possible.

Maya was also a Daitya who was the architect and artificer of the Asuras (q.v.). He dwelt in Devagiri Mountains, not very far from Delhi. His chief works were in the neighbourhood of that city where he worked for men as well as Daityas. He also built a palace for the Pandavas .

MEDANIYA, OR STATE ASTROLOGY :Astrological predictions relating to the state. It deals with prosperity or decline, affluence or penury, foreign invasion, internal strife and such other details connected with the destiny of the government.

MEENAM/ PISCES :The 12th sign of the zodiac extending from 3300 to 3600 of the longitude. It is a feminine sign ruled by Jupiter and considered watery in element, mild in temperament, phlegmatic in bodily humor, Brahmin by caste, strong during night, and related with the northern direction. It is symbolized by a pair of fishes. Venus is exalted at 270 of it and Mercury debilitated at 150. The sign represents the feet of Kala Purusha (q.v.). Pisces makes an individual work for humanity in general, and to rise above the common folk. He is never satisfied with his conditions. In adverse relationship with Mercury, Pisces makes the individual neurotic cynical, and psychologically unbalanced. In special relationship with Venus, it produces the worst trials for the individual, especially from women, worldly pleasures, and drugs. Syn: Anthya (end), Matsya. (fish), Pritharoma (fish), Prithujugma (double fish) and jhasa (warmth as well as a large fish).

MERCURY :An inferior planet like Venus since it is closer to Sun than Earth. Its mean distance from Sun is 60 million km, and its diameter is 4,850 km. Its axial rotation is the same as its sidereal period so that the same hemisphere is always presented to Sun. There are regions of permanent night on it, however there is a zone in between permanent night and permanent day, over which Sun appears to rise and set but no life is expected there.

Mercury is said to own Gemini and Virgo ; it is debilitated in Pisces at 150. It is friendly with Sun, Venus, and Rahu, and is inimical with Moon, neutral with Mars, Jupiter, and Saturn. Sometimes Saturn is considered friendly with it. The proximity of Sun adds special significance to the planet. It is never more than 600 away from Sun. Unless it is too close to Sun, when it is considered combust thus depriving itself of its inherent qualities, an association between Mercury and Sun leads to Budha-Aditya Yoga (q.v.), which sharpens intellect. The occultists place much significance on this association as it, according to them, exalts the status of Mercury among the heavenly bodies. Blavatsky refers to this phenomenon as important so as to make Mercury the most eloquent and the most wise of all

gods. The Puranas describe it as a son of Jupiter as well as of Moon. Soma, the presiding deity of Moon, had abducted and impregnated Tara, the wife of Jupiter, who gave birth to Mercury. It had led to a war in heaven between the gods and the demons, and natural balance was restored only at the intercession of gods. Jupiter also accepted Mercury as his own son. Other Puranic stories refer to Mercury's changing sex several times and begetting several offspring both as a male as well as in a female form.

In predictive astrology, Mercury represents intelligence, commerce, and one's own brothers. It has a tremendous adaptive capacity. It has the most suitable aptitude for ministerial and diplomatic assignments. In yogic literature, Mercury is said to be connected with Vishudhi Chakra.

Syn.: Budha (learned), Chandraputra (son of Moon), Jna (the sentient soul, a wise person), Saumya (graceful), Boodha- (instructor, informer), and Atidirgha (very enduri

MERU :The cup, or lotus-vessel, whose each leaf is a Dwipa (island); the mystic mount, the house of gods. The Puranas describe the height of Meru mountain as 94,000 yojanas, 16,000 yojanas of which are rooted in Earth.

Meru is a name of a mythical mountain supposed to function as the centre, or navel, of Earth where swarga, or the abode of gods, exists. Geographically it is described as an unknown mountain situated north of the Himalayas. Traditionally, Meru is the 'Land of Bliss', existing since the earliest Vedic times. It is also referred to as Hemadri, the golden mountain, Ratnasanu, 'the jewel peak', Karnikachala, lotus mountain, and Amaradri or Deva Parvata, signifying the mountain of the gods.

MITHUNA/GEMINI :The 3rd sign of the zodiac extending from 600 to 900 of it. It is ruled by Mercury and is symbolized by a man and a woman in close embrace, the male depicted with a mace and the female with a harp. Gemini is a masculine sign. It is airy in element, fierce in temperament, green in color, and related with the western direction. It belongs to the servicing class. Gemini is powerful during daytime and is said to dwell mainly in forests. It represents conflict, polarization, an urge for sensual experience, and intellectual curiosity. In Kala Purusha, Gemini represents his neck, the upper portion of the chest and shoulders. It is his courage and valour as well as the impediments and difficulties on the path of evolution.

Gemini makes the individual self-centered, calculative, and fond of idealistic pursuits. In Yogic literature, it is considered the bridge as well as the separating agent between spirit and matter. In religious scriptures, the sign is represented by Ardhanareshwara, the deity having half female and half male body making together the unity.

Syn: Nriyigma (a human couple), Dwandva (conflict, a pair of animals of different sexes, a fight between two persons), Yama (to restrain; the god of death; a twin), and Yuja (a yoke).

MITRA :An ally, a Vedic deity, usually associated with Varuna, a regent of the ocean and of the western direction. Mitra in the Vedic pantheon was one of the seven earliest Adityas presiding over day, calling all to activity, beholding all with an unwinking eye, sustaining earth and sky. Mitra is the presiding deity over Anuradha, the 17th asterism, and Varuna is that of Satbhisag. Aurobindo states that Mitra is the harmoniser, the builder, the constituent light, the god who effects the right unity, of which Varuna is the substance and the infinitely self-enlarging periphery.

MOKSHA :Liberation; release; escape from the involuntary chain of births and deaths. It also indicates the 'liberation' of an eclipsed planet. In Vedanta, Moksha represents a postmortem state of rest and bliss of the soul; the same as the Buddhist concept of Nirvana. Saturn is the Moksha-Karaka, or the liberating planet. Among the asterisms, Rohini, Mrigasirsha, Uttar Phalguni, Hastha, Purva Ashada, Uttara Ashada, and Revati have Moksha as their primary motivation.

MONAD :The unity; the One. The one indivisible self which is the source of the objective, sevenfold human beings. A seed of the divine 'tree of life', containing within itself the

potentiality of all the powers of that parent tree. In religious literature, it refers to the divine spark, from which all manifestation emerges. In human beings, it represents the unified triad, viz., Atma-Buddhi-Manas, or the duad viz., Atma-Buddhi which stands for the immortal part of man.

MOOLAM :The root; the lowest edge or extremity of anything; a beginning; the foundation. The 19th asterism extending over 2400 00' to 2530 20' of the zodiac. It is ruled by Ketu. Its presiding deity is Nritya, the goddess of destruction. The asterism is symbolized by the elephant's goad or prod, as well as by a lion's tail. It is classified by class, dog by species, demon by temperament and human by animal type. It is motivated by Kama, the desire for sensual pleasure. It activates the basic urge for liberation.

MOOL PRAKRITI :Primordial matter. The original root, the germ, out of which all manifestation emerged. It is the Para-Brahmic root, the abstract deific feminine principle, undifferentiated substance, Akasha (q.v.). Literally, it means the root of nature (Prakriti), the manifest universe.

MOOL TRIKONA :Root trine. The sign assigned to a planet where its benefic strength is greater than in its own sign but less than in its exalted position. Moon Trikona positions of different planets are as follows: Sun-Leo first 200; Moon-Taurus 30 to 300; Mars-Aries first 120; Mercury-Virgo 160 to 200; Jupiter-Sagittarius first 100; Venus-Libra first 150; Saturn-Aquarius first 200.

MOON :See Chandra. A satellite of Earth; is astrologically considered a planet. Situated at a mean distance of 238,840 miles from Earth, its mass is 1/81 of that of Earth, and its diameter is around 1/4 that of Earth. Its revolution period is 27 days, 7 hours, 43 1/4 minutes, which is also its axial rotation period. About 41 per cent of its surface is never visible from Earth.

Moon has no light of its own. Its visibility depends upon reflected sunlight. Throughout the world, many mythological stories have arisen about Moon. They all relate Moon with mind, awareness, poetic vision, and meditative illumination. Occultists and Tantrics have been greatly interested in its different phases and varying astronomical situations so as to harness the influences flowing from it.

According to Puranic stories, Moon arose from the churning of the ocean. The crescent is placed on the forehead of Lord Shiva. The Puranas also speak of Soma, the presiding deity of Moon, abducting Tara, the wife of Brihaspati (Jupiter), which resulted in the birth of Budha (Mercury). Moon was married to 27 daughters (the asterisms) of Daksha Prajapati but he was extremely fond of Rohini (the asterism where Moon gets its exaltation).

The Vedas say that Moon carries the golden rays of Sun. In Blavatsky's Secret Doctrine, Moon is described as the 'Insane Mother'. In the planetary hierarchy, Sun is the king and Moon is the queen.

Moon owns Cancer, is exalted in Taurus, debilitated in Scorpio, and its Moolatrikona position is in between 0 and 30' of Taurus. It is friendly with Sun and Mercury, and is neutral with Mars, Jupiter, Venus, and Saturn. It is seriously afflicted by the nodes; Ketu in association with Moon intensifies the perversity of a person and Rahu arouses suicidal tendencies.

Moon is the cosmic mother. Solar energy incubates under her care prior to its being concretized in material form. There is a close relationship between Moon and the growth of life forms on earth. The procreative processes of plants, animals, birds, and human beings are, deeply affected by Moon. Our, emotional responses, and intellectual capabilities are closely linked with it.

In predictive astrology Moon plays an important role. Its birth-time placement in an asterism determines the planetary ruler ship over the individual. (See Dasa) If Moon suffers from Kemadruma Yoga (q.v.) or from Sakat Yoga (q.v.), the person suffers throughout his life. The presence of Gaja Kesari Yoga (q.v.) makes Moon highly auspicious. The auspicious

nature of Moon is greatly strengthened by the occurrence of Anapha (q.v.), Sunapha (q.v.) and Durudhara Yoga (q.v.). If Adhi Yoga is present in relation with Moon, the person becomes very prosperous.

Moon is the protective, motherly influence which guides life at different phases of growth and development. It provides periodicity to existence and the capacity to merge with the Life Universal. Related with Ajna Chakra (q.v.), Moon enables yogis to attain enlightenment.

MRIDANGAM :A kind of drum or tabor. The symbol representing Dhanistha asterism.

MRIDU VARGA :Benefic situation of Mercury

MRIGA YOGA :A planetary combination formed by the placement of Navamsa lord of the 8th house in an auspicious sign along with some auspicious planet, and the lord of the 9th house in exaltation. It makes the individual respected, rich, immensely charitable, and powerful in personality.

MRIGASHIRSHA :The 5th asterism extending from 530 20' to 660 40' of the zodiac. It is ruled by Mars. It is classified as farmer by class, serpent by species, godly by temperament, and first half as quadruped and the second half as human by animal type. It is related with the southern direction. Its presiding deity is Soma, the god of the mystic nectar. Its primary motivation comes from Moksha, liberation. The asterism provides great sensitivity and enables the individual to receive inner enlightenment.

MRITYU :Death. A name of Yama, the god of death.

MRITYU KARAKA :Producer of death. Saturn is Mrityu Karaka planet. (See Karaka.)

MUDDA DASA :A system of planetary ruler ship primarily used in Tajaka system (q.v.) of astrological prediction, related with progressed horoscopes. It is a system very different from the one used in the Parashari system, which is the most popular system prevalent presently under the Vedic or Hindu system of astrological prediction, though both of them base themselves on birth asterism for the calculation of planetary ruler ship.

Under this system, the number of birth year i.e., the age of the person in years is added to the serial number of the asterism at birth. From the sum, 2 is subtracted, and the result is divided by 9. The remainder indicates the planet ruling over the specific birth year.

1 =Sun; 2 =Moon; 3 = Mars; 4 = Rahu; 5 = Jupiter; 6 = Saturn; 7 = Mercury; 8 = Ketu; and 9 = Venus. Planetary duration and the sequence is given below:

Sun = 8 days; Moon = 1 month; Mars = 21 days; Rahu = 1 month and 24 days; Jupiter = 1 month 18 days; Saturn = 1 month and 27 days; Mercury = 1 month and 21 days; Ketu = 21 days; and Venus = 2 months.

MUHURTHAM :The moment. An auspicious moment for starting an enterprise. In classical (archaic) reckoning, one muhurtham is equal to 12 kshanas, while one kshana consists of 30 kalas. One kala is equal to 30 kasthas, while one kashtra equals 18 winks of the eyelids. In present-day astronomical calculations, one muhurtham equals 48 minutes.

MUKUTA YOGA :A planetary combination formed by Jupiter in the 9th house from the sign occupied by the lord of the 9th house, a benefic posited in the 9th house from Jupiter and Saturn in the 10th house from the ascendant. A person born in this combination possesses farms and forests, becomes a leader of tribal people, and is erudite. He is learned, yet cruel by temperament. His prosperity begins quite early in life.

MULADHARA :An energy center, chakra , located at the base of the spinal cord. It is said to radiate energy in four channels, making the cornucopia like a disc, which appears divided into four sections with a hollow space in between them. When activated fully, it is fiery orange-red in color; an orange-red ray flows from it to the generative organ, energizing sexual urge. It also enters the bloodstream and sustains the heat of the body. It is the seat of Kundalini Shakti .

MUMUKSHATTWAM :The urge to strive for emancipation from the cycle of births and deaths, and the bondage of karma. Sankaracharya considers it one of the three rare

attributes attained only by the grace of gods, the other two being humaneness (Manusyatwam) and the protective guidance of the Adepts (Maha-Purusha Ashraya). [See also, Mokshal

MUNDANE ASTROLOGY

The branch of astrology which deals with matters relating to the state or the nation collectively. It deals with events such as war, pestilence, famine, inter-party rivalries, rebellion, emergence of dictatorship and such other general matters.

MUNTHA

A concept used in Tajaka for determining planetary ruler ship at any period of life. It is needed in annual horoscopy. Muntha is worked out in relation with the ascendant sign at birth. The number of years elapsed since birth is added to this sign number and the sum is divided by 12, the quotient is ignored and the remainder gives the sign which Muntha occupies during the year in the natal chart. It is treated like a planet for annual predictions.

MUSARIFA :Another name of Isarafa Yoga. A planetary combination in Tajaka (q.v.). It is produced if slow and fast-moving planets are near each other but the fast-moving planet is ahead, even by a single degree, of the slow moving one. Malefic planets thus involved destroy auspicious effects present in the chart, while the benefices augment the results.

MUSALA YOGA :A planetary combination formed by all planets placed in fixed signs (q.v.), or alternatively, Rahu in the 10th house, the lord of the 10th house in exaltation and expected by Saturn. It makes the person born under it very rich with immovable assets. He becomes an advisor to the government or a powerful commercial organization; he occupies a high status in administration.

MUTABLE SIGNS :They are also known as Dwiswabhava Rasis or common signs. These signs are Gemini, Virgo, Sagittarius, and Pisces.

MUTHASHILA :Another name of Ithashala .

NABHASAYOGA :A group of 32 planetary combinations classified in 4 categories depending upon their commonality, viz., Akriti (shape)-20 combinations, Sankhya (number)-7 combinations, Ashraya (dependence)-3 combinations, and Dala (petal)-2 combinations.

NABHI :Any navel-like cavity; a point of concentration, or of focus. According to the Puranas, the grandson of Priyavrata, son of Agnidhara and the father of Rishabha; it is also a name of Bharat who gave his name to Bharatvarsha, the present-day India. In Yogic literature, Nabhi is the seat of Manipur Chakra, the energy center located in the solar plexus.

NABHIYOGA :A planetary combination formed by Jupiter in the 9th house, lord of the 9th house in the 11th from Jupiter, i.e., 7th from ascendant, and Moon associated with Jupiter. The combination bestows on the individual born under it auspicious events in life, especially after the age of 25 years; he also receives many honors from the state and accumulates huge wealth.

NADA :Sound; cosmic vibrations. A mysterious integrated state of vibrations from which all other vibrations are derived. The primeval sound at the root of all manifested system. It is also called Shabda Brahma which means Reality considered as Sound.

NADIS :Arteries. Three of these, viz., Ida, Pingla, and Sushumna intertwine around the spinal column. These are activated in yogic practices to arouse Kundalini (q.v.). These arteries are activated and blocks removed by Pranayama (q.v.) to obtain siddhis (q.v.).

NADI GRANTHAS :Treatises compiled by ancient sages giving prognostications relating to different individuals. These treatises have recently come to light and become accessible to common man. Written on ancient palm leaves, they were deposited in ancient temple vaults. They are also known as Samhitas.

Some important Nadi granthas are known as Guru Nadi; Sukra Nadi; Markandeya Nadi; Nandi Nadi; Suka Nadi; Sudha Nadi; Saraswati Nadi; Dhruva Nadi; Satya Nadi; and

Chandra Nadi. Among these Sukra and Dhruva Nadis are important ones; they give fairly accurate life history.

NADIR :Antipodes. Fourth house in a natal chart represents Nadir.

NAGA :A serpent. A sect of Indian sages roaming naked; they are believed to have acquired occult attainments due to their severe penance. Nagas are also fabulous dragons with a human face and the body of a serpent. They are said to dwell in Patala Loka (q.v.) and are custodians of esoteric wisdom. Ancient sages with spiritual wisdom were also known as Nagas.

NAGALOKA :Patala . The realm where the Naga serpents dwell.

NAGAYOGA :A planetary combination formed by the lord of the Navamsa sign of the 10th house lord occupying the 10th house along with the ascendant lord. An individual born under it receives his education specially after the age of 16 years. He finally receives state honors and riches. By temperament he is polite.

NAGENDRA YOGA :A planetary combination formed by the placement of the lord of 9th house in 3rd house inspected by Jupiter. It makes the individual physically well proportioned, good-natured and learned. His prosperity increases after the age of 6 years.

NAIDHANA :Seventh asterism from the birth asterism.

NAIMITTIKA :Destruction of all creation and of all lives that have a form, but not of the essence which remains in status quo, till the new dawn in Brahma Ratri, the night of Brahma. (See Kalpa)

NAISARGIKA BALA :Inherent strength of a planet as distinguished from Kala Bala or temporal strength.

NAISARGIKA DASA :Number of years assigned to different planets which is taken into account specially in the determination of ones longevity under certain methods of its calculation. Years allotted to different planets under it are as follows:

Moon: 1 year; **Mars:** 2 years; **Mercury:** 9 years; **Venus:** 20 years; **Jupiter:** 18 years; **Sun:** 20 years; and **Saturn:** 50 years.

NAKSHATRAS/ASTERISMS :Constellations, each spreading over 130 20' of the zodiac. Twenty-seven asterisms are identified, each with distinct attributes. (See Asterisms)

NAKSHATRA, MAHA :Asterisms, viz., Anuradha, Mrigashirsha, Swati, and Makkha. Their presence as birth asterism in any of the partners for marriage counteracts all inauspicious incompatibilities.

NAKTYA YOGA :A planetary combination used in Tajaka system. It relates to the relationship between planets with different motions in close association. If the lord of the ascendant and the lord of the house whose result is being studied do not have mutual aspect but there is a fast-moving planet in between them, then the fast-moving planet in between them transfers the benefic influence of the anterior planet to the forward one.

NALA :The 50th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. A person born during the year is surrounded by offsprings, relatives and friends. He is greedy, quarrelsome, and afflicted with sorrow and deprivations.

NALA YOGA :A planetary combination formed the exaltation of the lord of the Navamsa sign in which the lord of the 9th house is placed and is in association with the ascendant lord. It makes the individual powerful after 7 years of age. He receives many state honours and is interested in the scriptures.

NALIKA YOGA :A planetary combination formed by the placement of the lord of the 5th house in the 9th house while the lord of the 11th house occupies the 2nd house along with Moon. The combination makes the individual very creative and an excellent orator. Many heads of state pay respect to him.

NANDAN :Twenty-sixth year in the cycle of 60 Samvatsara (q.v.) ruled by Vishnu. A person born during this year is loving in disposition, supportive to his family members and honoured by the state,

NANDA YOGA :A planetary combination formed by two planets in each of the two signs and one planet in each of the three signs. It bestows affluence and long life.

NANDI :Bull of Lord Shiva. The Vayu Purana describes it as a son of Kashyapa (q.v.) and Surabhi. It symbolises the second zodiacal sign, Taurus, and stands for Procreative potential. Before entering a temple of Lord Shiva, the devotees are required to pay obeisance to it.

NARADA :A divine sage, a Devarishi. One of the mind-born sons of Brahma (q.v.). Narada, like the other Kumaras (q.v.), refused to participate in generative creation.

He was the inventor of the veena, the lute, and is regarded as the celestial singer. He was a great devotee of Krishna. His Bhakti Sutras, the aphorisms of devotion, are still considered a classic for devotees on Bhakti Marg, the Path of Devotion, important for self-enlightenment and liberation.

Narada, for his refusal to obey Brahma, was cursed that he could not stay for more than a few moments at any place though he had the freedom to move wherever he liked, including the Deva as well as Ptala Lokas. He was a messenger of gods to men and vice versa.

Narada is said to promote discord wherever he goes, but the ultimate object of the disturbances thus caused is to reveal either some Divine truth or to produce some psychological orientation in the life of the person concerned so as to make him spiritually advanced,

NARAKA :Infernal region, the hell. A place of torture where the souls of wicked persons are sent. Manu enumerated 21 kinds of hells.

It is also the name of an asura, a demon, who was a son of Earth and had stolen the earrings of Aditi.

NARAYANA :The son of Nara, the original or the primeval man. The creator of Brahma (q.v); he was called Narayana because the waters (nara) were his first ayana, the place of motion and rest.

A name of Vishnu, the primordial saviour. (See Vishnu and Avatara)

NASIR YOGA :A planetary combination formed by the ascendant lord and Jupiter placed in the 4th house, Moon associated with the lord of the 7th house, and the ascendant aspected by a benefic. An individual born under this combination is very charitable, rich, well-proportioned yet stocky in constitution. He gains repute after the age of 33 years.

NATARAJAN :Dancing form of Lord Shiva.

NAU YOGA :A planetary combination formed by all planets occupying consecutively the first seven houses without any gap. It makes the individual earn his livelihood from professions connected with navigation, fishing, import-export, and international commerce.

NAVAMSA :One-ninth division of a sign. Planetary position in these divisions significantly affect the disposition of planets in the natal chart. Each of these divisions is ruled by a planet which need not be identical with the planet owning the sign. If a planet occupies the same sign in the natal and the Navamsa charts, it attains great benefic power and is known as Vargottama.

NAVARATNA :Nine precious stones, viz., ruby, related with Sun; pearl, related with Moon; coral with Mars; cinnamon ruby or hessonite, also known as gomedh, related with Rahu; yellow sapphire or oriental topaz, also known as pushpa-paraga or pokharaj, related with Jupiter; blue sapphire or neelam, with Saturn; emerald or panna with Mercury; Cat's Eye with Ketu; and diamond, related with Venus.

NEECHA :Debilitated .

NEECHABHANGA RAJA YOGA :The planetary combination for the cancellation of adverse effects of a debilitated planet. The cancellation enables the person to attain the status of a king. The combination is formed in several ways, such as (i) a planet at birth in its depression has the lord of that sign, or that of its exaltation sign in a cardinal house either with respect to ascendant or Moon sign; (ii) the lord of the Navamsa occupied by the

depressed planet at birth posited in a cardinal house, or in a trine house with respect to the ascendant while the ascendant lord itself is in a Navamsa owned by a movable sign -

NIDANA :[Nidana = A rope for tying up a calf]. The first or essential cause. Diagnosis of a disease. According to Buddhism, the 12 causes of finite existence, each one arising out of the other progressively are Avidya (ignorance), Samskara (proclivities), Vijnana (consciousness), Namarupa (name and form), Chadyatana (the senses and their objects), Sparsha (contact), Vedana (feeling), Trishna (thirst), Upadana (clinging), Bhava (becoming), Jati (caste, birth-categorisation), and Jaramaranam (old age and death).

NIDHI :Treasure; that which is considered as precious. Nine Nidhis in the safe custody of Kubera (q.v.) are Mahapadma (Divine lotus), Padma (Lotus), Shankha (Conch-shell), Makara (Crocodile), Kachhapa (Tortoise), Mukund (Quick silver), Kund (jasmine), Neelam (Blue sapphire), and Kharva (a Dwarf). Each of these has a guardian spirit and is worshipped by the Tantriks.

NIRAYANA SYSTEM :Fixed or sidereal zodiac. It does not take into account the degree of precession in fixing the position of planets. This is the system used in oriental or Vedic astrology.

NIRGUNA :Without attributes. TI-te Supreme Being devoid of any quality.

NIRMANKAYA :Literally, a 'transformed body', yet it is a state not having any objective existence. As a Nirmankaya, the man leaves behind him only his physical body, and retains every other 'principle' save the kamic one because he has annihilated this for ever from his nature, during life, and it can never be resurrected in his post-mortem state.

The third great vesture in northern Buddhism assumed by Buddhas who would reincarnate to save the world. The path of those adepts who remain the Guardian Wall of humanity. They do not give up their permanent atoms (nuclei of the bodies which operate on different planes), so that they can, when needed, appear into physical form at will. This term is also used loosely for the whole hierarchy of adepts who remain in physical form to help and guide the world.

NRITTI :Death and destruction personified as a goddess. Regent of the southwestern quarter. The presiding deity of Moolam, the 19th asterism.

NIRUKTA :Vedic glossary of difficult words. The only work of the kind now known is that of Yaska, a predecessor of Panini, the Sanskrit grammarian. Nirukta consists of three parts, viz., (i) Naighantuka, a collection of synonyms; (ii) Naigama, a collection of words peculiar to the Vedas, and (iii) Daivata, words relating to deities and sacrifices.

NIRVANA :Liberation from the cycle of involuntary births and deaths. Reunification with the Supreme Spirit. In Buddhism, absolute extinction of the individual from his earthly existence and merging the individual's separate consciousness with the universal life force. In Vedantic philosophy it corresponds to Kaivalyam.

NISHEKHA LAGNA :The ascendant of the moment of impregnation leading to conception.

NOCTURNAL SIGNS :The zodiacal signs powerful during night. The first four zodiacal signs from Aries, and the 9th and 10th signs are nocturnal ones whereas the others are diurnal signs.

NRIPA YOGA :A planetary combination formed by the lord of Navamsa sign of ascendant associated with the lord of Moon sign and the lord of the 10th house aspecting it. An individual born under this combination occupies a very high status in society and is much renowned. The Yoga fructifies early in life.

NUTATION :It is that part of the precessional motion of the pole of Earth's equator which depends upon the periodic motion of Sun and Moon in their orbit round Earth. The

periodic oscillation observed in the precession of Earth's axis and the precession of the equinoxes. It is periodic in nature equal to a 19-year cycle.

NYASA :Assignment of various parts of the body to different deities usually accompanied with prayers and corresponding gesticulations.

NYAYA :[justice]. One of the six systems of Indian philosophy founded by Sage Gautama (not to be confused with Gautam Buddha). A system of philosophy based on logical deductions based on a complete set of syllogisms. It consists of Pratigya (promise), Hetu (causation), Udaharana (example), Upanaya (application of special case in question), Nigamana (quotation of a word from the Vedas, or the conclusion of a syllogism, deduction).

OBHAYACHARI YOGA :A planetary combination formed by planets, other than Moon, situated on both sides of Sun. It makes the individual well proportioned, handsome, skilled and effective in many undertakings, full of enthusiasm, tolerant, and balanced in approach even to complicated problems. Such a person is affluent like a king, enjoys good health and possesses all good things in life.

OCCULTATION :Eclipse of a heavenly body by another planet,

OJA :Odd, uneven.

OM :A word of solemn invocation. It is used at the commencement of a prayer, religious ceremonies, and while remembering deities. It consists of three letters a, u, m, and is said to contain mystic powers worthy of deepest meditation.

OOCHABALA :Strength assigned to an exalted planet.

ORIENTAL :Easterly. In astrology, it refers to the eastern half of the cusp of the ascendant. The planets situated immediately before the rising Sun. Such planets possess exceptional strength.

OWNERSHIP, PLANETARY :Ownership of zodiacal signs and asterisms by different planets. (See Planets, Asterisms)

PADA :Feet; base; quarter.

PADA LAGNA :A term used mainly in Jaimini Astrology. It is determined as follows: Find out the position (the house) in which the lord of the ascendant is posited. Count the number of houses the ascendant lord is posited away from the ascendant sign. The house situated, the same number of houses away from this sign is known as Pada Lagna. (See Arudha Lagna)

PADMA :Lotus. A symbol of perfection. One of the nine treasures of Kubera (q.v.). A mode of sexual embrace or coitus.

PADMA-NIDHI KARAKA :Venus, the planet producing material prosperity and sensual gratification.

PADMA YOGA :A planetary combination formed by the lords of the 9th house from ascendant and from Moon situated together in the 7th house from Venus. Individuals born with this stellar configuration are very happy, live in luxury and are engaged in auspicious activities. After the age of fifteen years, they are granted favors by the state and elders.

PAKA RASI :Dvara Rasi .

PAKSHIN YOGA :A planetary combination produced by all planets in the 4th and 10th houses. It makes the individual a bearer of messages; he may even be an ambassador. He would be quarrelsome and always traveling.

PANAPHARA :The houses next to cardinal houses, viz., 2nd, 5th, 8th, and 11th houses.

PANCHA MAHABHUTAS :The five primary elements, viz., Prithvi (earth), Jala or Apas (water), Tejas or Agni (fire), Vayu (air), and Akasha (space or ether).

PANCHA MAHAPURUSHA YOGA :Planetary combinations formed by non-luminaries, viz., Mars, Mercury, Jupiter, Venus, and Saturn in their own sign or in exaltation, occupying a cardinal house. Each of these nonluminaries forms the yoga singly, and each of them has a separate name and effect. Ruchaka yoga is formed by such a placement of Mars

Bhadra by mercury, Hamsa by Jupiter, Malavya by Venus, and Sasa Yoga by Saturn. They produce the following results:

Ruchaka Yoga: Strong physique, well versed in ancient love, conforms to tradition and customs, and becomes famous. Such an individual also becomes wealthy, lives for long, and leads a group of men or an army.

Bhadra Yoga: Strong physique with a lion-like face. The individual is helpful to relatives and attains a high intellectual eminence.

Hamsa Yoga: A righteous person, graceful in appearance, considerate, devoted to gods and higher life, and ritualistic in religious observances.

Malavya Yoga: Essentially a family person, preoccupied with domestic responsibilities and surrounded by children and grandchildren. He possesses personal vehicle, residential house, and other necessities of life.

Sasa Yoga: Sensuous, occultist, leader of non-traditional and anti-social elements. Fearless and capable of performing arduous deeds.

PANCHA SIDDHANTIKA :An ancient treatise written by Varahamihir on astronomy giving guidelines for working out details of eclipses and similar occurrences. It indicates the effect of planetary ownership of the year, month and day. It discusses the views of several other writers as well.

PANCHA TATTWAS :The 5 elements (See Pancha Bhutas) The Pancha Tattwas of the tantriks are called Pancha Makaras; they all begin with Ma-sound, e.g., Madya (intoxicants), Mansa (flesh), Matsya (fish), Mudra (money), and Maithuna (coitus).

PANCHVARGEYA BALA :The fivefold strength of planets that depends upon (1) strength of exaltation (Oochabala), (2) Saptavarga Bala or the sevenfold strength derived from Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa, and Dirimsamsa, (3) Odd-even zodiacal sign position, (4) Drekkana position, and (5) House position based on whether the planets are situated in cardinal house having full strength, Panphara (q.v.) with half strength, and Apoklima (q.v.) having quarter strength.

PANCHSWARA CHAKRA :A table indicating the first letter of one's name and the auspicious or otherwise nature of different lunar tithis (dates), days, and asterisms for him. The table indicates five types of relationships, viz., Baal (child)-Swara; Kumar (youth)-swara; Yuva (adult) swara; Vridha (old age)-swara, and Mrita (dead)-swara. The result of any work begun on any date, day, etc. can be predicted according to these relationships.

PANDAVAS :The five sons of Pandu, the king of Hastinapur. They are Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva, who were the heroes of the Mahabharata. They were related to Krishna on their maternal side. Draupadi was their common wife, though some of them had other wives as well. Each of these heroes are also linked with different planetary deities.

PAPAKARTRI YOGA :Malefic planets flanking any house or a planet. It destroys the auspicious nature of the same and imparts malefic influence. The house or the planet thus afflicted does not prosper.

PARAABHAVA :The 40th year in a cycle of 60 Samvatsara (q.v.). It is ruled by Vishnu. Persons born during this year are afflicted with unspecified fear are timid, irreligious, and deceitful.

PARALLEX :Apparent displacement of an observed object due to the difference between two points of view. It occurs due to a celestial body being observed from the surface instead of the center of Earth; it causes diurnal or geocentric parallax. It may also occur due to an object being observed from the earth instead of Sun, which causes annual or heliocentric parallax.

PARASHARA :A patronymic. A Vedic sage to whom many hymns of the Rig Veda are attributed. He was a disciple of Kapila, received Vishnu Purana from Pulashya, and taught it to Maitreya. He was a writer on Dharma Shastra, a textbook on law. By his relationship

with Satyavati, he fathered Krishna Dwaipayana, who was also known as Vedavyasa. Some legends describe Parashara as a son of Vashishtha. Speculations are rife that Parashara, who lived sometime between 1391 and 575 B.C. authored a classic on astrology, presently known as Brihata Parashara Hora, besides several other works on the subject.

PARASURAMA : Rama with an axe. A celebrated Brahman warrior, son of Jamadagni, a descendant of Bhrgu. Parasurama was a great devotee of Shiva and was considered the sixth avatara of Vishnu. He appeared at the beginning of the Treta Yuga. Like his father, Parasurama was anger incarnate, yet he was very obedient to his father. It is said that his father once wanted his wife Renuka to be beheaded because she had entertained an impure thought. None of his sons except Parasurama obeyed him. When his father's anger subsided, he granted Parasurama a boon for his obedience. The kindhearted son begged that his mother be restored to life (again), which the father granted readily. On another occasion, when the son of Karatavirya killed Jamadagni, Parasurama vowed to extricate the entire Kshatriya race. He is said to have done so twenty-one times. He was defeated by Rama (q.v.). Parasurama is one of the seven chiranjivis, the immortals, and is believed to be still performing penance at a (mythical) mountain called Mahendra, where he is supposed to have been visited by Arjuna .

PARIBHRAMANA :Rotation.

PARIKRAMANA :Revolution.

PARIDHAWI :The 46th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. Persons born during this year are mentally weak, lethargic, itinerant, and devoted to gods and holy places.

PARIJATA YOGA :A planetary combination related with the position of the ascendant lord. If the lord of the sign where the ascendant lord is situated, or if the lord of the navamsa where the lord of the sign in which the ascendant lord is situated is placed in a cardinal or trine house, Parijata Yoga is formed. It makes the person born under it a sovereign, destined to be happy during the middle or the later part of his life. Such a person is respected by other kings. He is fond of wars, possesses immense wealth, is mindful of his duties towards the state, and is compassionate in disposition.

PARIVARTAN/ANYONYASTAYA :Exchange of Lords between two zodiacal signs.

PARIVESH :One of the invisible satellites. (See Dhuma)

PARIVRAJYA YOGA :Planetary combination for asceticism. Some important ascetic yogas are as follows:

(1) Four or more planets in strength occupying a single house with Raja Yoga (q.v.) present in the horoscope. The type of asceticism depends upon the strongest planet in the combination. Mars produces Sakyas who worshipped Devi, the goddess of power; Mercury produces Jeevikas who worshipped Vishnu, the preserver of the universe; Jupiter makes the person a Bhikshu, a mendicant, -professing Samkhya philosophy. Moon makes Vriddhas who believe in Supreme God and go around begging alms with a skull-like pot. Saturn produces Nirgranthas who roam naked like the Nagas (q.v.); and Sun makes a person Vanyasana who believe in simple living and high thinking, possessing high intellect and is spiritually developed.

(2) The lord of Moon sign with no aspect on itself, aspects Saturn; or Saturn aspects the lord of the sign occupied by Moon which is also weak.

(3) Moon occupies drekkan (q.v.) of Saturn and is expected by it. Such an individual renounces the world and mundane relationships.

(4) Moon occupies the navamsa of Saturn or Mars, and is expected by Saturn. Such a person is disenchanted with mundane existence and leads the life of a recluse.

(5) Jupiter, Moon and the ascendant expected by Saturn, and Jupiter occupying the 9th house in the horoscope make a person born in Raja Yoga a holy and illustrious founder of a system of philosophy.

(6) Saturn unaccepted by a planet occupies the 9th House and there is Raja Yoga in the horoscope. The combination will make the individual enter a, holy order and become a lord of men.

PARS FORTUNA /PART OF FORTUNE :A magnetic point as many degrees away from the rising degree of an ascendant as Moon is from Sun for daytime births, counting from Sun in the direction of the signs, and of Sun from Moon for night time births. Pars Fortuna reversed, i.e., counting from Moon to Sun in order of the signs and then marking it at the same distance from the rising degree of the ascendant is known as Pars Spirits.

PARTHIWA :The 19th year in the cycle of 60 Samvatsara (q.v.) ruled by Brahma. Persons born during this year are great devotees of Shiva and Brahma. They are philanthropists, graceful, and religious.

PARVAT YOGA :Planetary combinations of this name are of two kinds. First, benefices in a cardinal house from Ascendant, and 6th and 8th houses either posited by benefices or vacant. Second, the Ascendant lord and the 12th house lord both in cardinal houses from each other, and expected by friendly planets. Persons born under these combinations are very fortunate, fond of learning different subjects, charitable and considerate. They become political or social leaders. They, however, have a great attraction for women.

PARVATI :Consort of Lord Shiva. Mother of Skandha (q.v.) and Ganesha. An embodiment of female cosmic creative potential.

PASHA YOGA :(See Sankhya Yoga). Individuals born under it earn much money and are very skilled, and respected.

PATANJALI :[Pata = fallen; Anjali = palm]. The founder of Yoga philosophy. His Yoga Sutras is still a classic on the subject. He is also the author of Mahabhashya, a celebrated commentary on the grammar of Panini. He is supposed to have lived around 700 B.C. A legend accounting for his name represents that he fell as a small snake from heaven into the palm of Panini.

PATYAMSA :A term used in calculating annual horoscope. (See Krisamamsa)

PAVAKA :Purifying solar fire. (See Agni)

PHALGUNI, PURVA :The 11th asterism. extending from 1330 20' to 1460 40' of the zodiac. Its primary attribute is tamasic (q.v.). It is ruled by Venus, its presiding deity is Bhaga, the god of fortune and bliss. The asterism is classified as a Brahmin by caste, a rat by species, a man by temperament, a forest dweller by the animal type. It is related with the northern direction and is symbolized by a couch, a platform or a fireplace.

The asterism produces intense thirst for sentient experiences; its motivating impulse is kama . Those who are still on Pravritti Marg , will be led to debauchery, gambling, and black magic under its impact, while those who are on the Nivritti Marg (q.v.), come to possess self-discipline and regulation of their psychomental proclivities.

PHALGUNI, UTTARA :The 12th asterism extending from 1460 40' to 1600 00' of the zodiac. Its primary attribute is tamas . Its presiding deity is Aryaman, the god who inspires the seeker for spiritual illumination. The asterism is classified as a warrior by class, cow by species, man by temperament, and forest dweller as animal type for its first quarter and human for the next three quarters. It is related with the eastern direction. It is symbolized by a small bed.

The asterism imparts the urge for liberation, moksha (q.v.) as its motivating impulse. It provides ambition and even the desire to resort to Tantric methods for controlling nature's finer forces for one's personal objectives. Those who are evolving on spiritual lines may succeed under its impact to uncover much of their latent faculties.

PINDA DASA :A system of planetary ruler ship. Under this system, whichever of Sun and Moon is stronger has its first dasa followed by the planets posited in cardinal houses in respect to it, then comes the ruler ship of planets in Panphara (q.v.) and in the last the planets located in Apoklima .

PITRIS :Ancestors; the progenitors of mankind. They are of seven kinds, three without any form and four with forms. The incorporeal ones are called Vairajas, Agnishwattas, and Barishads; the corporeal ones are Sakalas or Sakalins, Angirasas, Suswadhas, and Somapus. (They are also called by some other names.) Pitris are departed forefathers to whom Pindas (balls of rice and flour) and water are offered at their death anniversaries. The ten Prajapatis (q.v.) are also known as Pitris. Some Pitris are also related with life on Moon.

PITTA :Bile; one of the hum ours of the body, others being kapha (phlegm) and vayu (air).

PLANETS :A planet is a non-luminous globe of relatively small mass, revolving round a star, a globe of incandescent gas. The only planets of which there is any knowledge are those in the solar system. There are nine planets in this system, viz., Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto, arranged according to their distance from the central star of this system, viz., Sun. In astrological studies, Earth is not taken into account, but Sun and Moon (which is a satellite of Earth) are included. The Vedic astrology does not include the trans-Saturnian planets, viz., Uranus (also known as Herschel), Neptune and Pluto, but it includes the Nodes of Moon, viz., Rahu and Ketu, for prognostication purposes. These planets are divided into two well-marked groups: the inner consists of three relatively smaller ones (viz., Mercury, Venus, Earth and Mars) and the outer five giants, viz., Jupiter, Saturn, Uranus, Neptune and -Pluto. Between the two groups lies the main asteroid zone consisting of about 45,000 small 'worlds' moving round Sun whose orbits lie in between the orbits of Mars and Jupiter.

The basic astronomical details of the planets are as follows:

Basic astrological details of the seven Vedic astrological planets are given in the table below:

PLANETARY SIGNIFICATIONS :The basic impulses of planets which they induce.

PLAVA :The 35th year in the cycle of 60 Samvatsara . It is ruled by Vishnu. Persons born during this year are inclined to deep slumber and enjoy the pleasures of life. They are engaged in trade and commerce and are socially much respected.

Astronomical Details of Planets

Planets	Mean Distance from sun in '000 km	Sidereal Period	Axial Rotation Period	Equatorial Diameter in 000 km	Maximum Surface Temperature in F.
Mercury	579,36.240	88 days	88 day	4.667	(+) 7700
Venus	10,78,25.780	224.7 days	N.A	12.392	(+) 8800
Earth	14,94,56.180	365.25 days	23 hrs 56 meters.	12.756	(+) 1400
Mars	22,77,21.610	687 days	24 hrs 37 meters	6.759	(+) 850
Jupiter	77,77,94.020	11.86 years	9 hrs 51 meters	142.748	(-) 2000
Saturn	142,60,36.100	29.46 years	10 hrs 14 meters	120.861	(-) 2400
Uranus	286,9453.000	84.01 years	10 hrs 48 meters	47.153	(-) 3100
Neptune	449,48,86.600	164.43 years	about 14 hrs	44.579	(-) 3600
Pluto	589,98,40.4000	248.43 years	6 days 9 hrs	5.794(?)	N.A

PLAVANGA :The 41st year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. Persons born during this year are aggressive, inclined to smuggling of goods but are defenders of their country. They are regal in demeanor and they practice yogic exercises.

POORNIMA :Full moon. Sun and Moon on this day are 180° apart.

PUTRA, POSYA :Adopted child.

PRABHATI :The 13th year in the cycle of 60 Samvatsara. It is ruled by Brahma. Individuals born during this year are lustful, greedy, gambler and drunkards.

PRACHETAS :One of the most mysterious figures of Hindu mythology. It is an epithet for Varuna, the god of waters, and esoterically, its principle and as such, are related with Shatbhoisag (q.v.) asterism. The Puranic stories make Prachetas one of the 10 Prajapatis (q.v.), an ancient sage and a lawgiver. But there are references to 10 Prachetas, who were sons of Prachinabarhis and great-grandson of Prithu; they passed ten thousand years in the great ocean, deep in meditation upon Vishnu and obtained from him the boon of becoming the progenitors of mankind. They took to wife Marisha, a daughter of Kancu, and Daksha was their son, when he was born in another Manvantara (q.v.). But in another Manvantara, the 27 daughters of Daksha (cf. Asterisms) were married to Soma, Moon, whose emanation was Marishi who is referred to as mother of Daksha. Thus Prachetas were Daksha's father as well as his great grandson.

PRADHANA :Fundamental or primeval substance, Prakriti (q.v.). The primary germ, from which every form of material existence emerges. It is a basic element of the Samkhya philosophy.

PRAJAPATIS : 'Lords of creatures'; progenitors of the human race; the bestowals of life on this Earth. An epithet for Brahma who created 7 and then 10 Prajapatis who superintended the creative processes of the universe. In the Vedas, the term is applied to Indra, Savitri, Soma, Hiranyagraba and other deities. In Puranic stories, it is also a name of Manu Swayambhuva himself from whom mankind has descended, but more specifically, it is referred to the 10 'mind-born sons' of Brahma, who are generally considered fathers of the human race. They are named Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasistha, Prachetas or Daksha, Bhṛigu, and Narada. Some authorities consider only Saptarishis as the Prajapatis; in the Mahabharata, mention has been made of 21 Prajapatis.

Prajapati is also the 5th year in the cycle of 60 Samvatsara . It is ruled by Brahma. A person born during this year is happy in serving his own dependents. He is charitable, a philanthropist and wealthy. He is renowned in places from his own country.

PRAKRITA :A dialect of Sanskrit.

PRAKRITI :Nature. The principle of materiality or objective existence. The passive creative principle personified as Mother Nature. Nature in general; Matter or Nature as opposed to Spirit or Purusha. In Sankhya philosophy, Prakriti is the original source of material existence, consisting of three essential attributes, viz., Sattva (harmony), Rajas (activity), and Tamas (inertia). Prakriti is also considered the personified will of the Supreme Spirit in creation and is identified with Maya (illusion).

PRAKRITIKA / MAHA PRALAYA :The Great Dissolution which occurs at the end of Brahma's life (see Kalpa). On this occasion, everything is dissolved into their ultimate elements.

PRALAYA :A period of rest (dissolution) as opposed to Manvantara , the period during which manifestation continues to exist.

PRAMADI :The 47th year in the cycle of 60 Samvatsara. It is ruled by Rudra. Persons born during this year are aggressive, devoted to Shiva, fond of fragrances or ornaments, and ever engaged in auspicious activities.

PRAMODA :The 47th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Brahma. Persons born during this year often have unhappy relations with rich people, as well as with

their own wife. Even their brothers and friends are not sympathetic to them, but the state greatly honours them and they attain high social status.

PRANA :The vital airs, viz., Prana, Apana, Samana, Vyana and Udana. All these have specific functions in maintaining body metabolism.

PRANA PADA :A concept especially for rectification of a natal chart in Jaimini Astrology (q.v.). Prana is equivalent to 15 Palas (12 minutes). Depending upon Sun's occupancy of cardinal, fixed or common signs, the position of Pranapada is worked out.

PRANAVA :A sacred syllable, AUM, representing Trinity in One. (See OM)

PRANAYAMA :Control of breath. The 4th stage in the eightfold yogic practice. It consists of Puraka (inspiration), Kumbhaka (withholding the breath), and. Ruchaka (out-breathing). There are eight modifications of Pranayama, viz., Suryabhedan, Ujjayi, Sitakari, Shitali, Bhastrika, Bhramari, Murcha, and Plavini. Some authorities add Anuloma-Viloma to these. These terms in general mean control and regulation of the flow of the Vital Air (Prana Vayu) which has its source in Sun (or Fohat). Pranayama distributes the Vital Air to the different Chakras (energy centres). It enters Swadhistan or the splenic energy centre which differentiates it into five different channels and distributes them to the different energy centres. Pranayama activates the health aura of the individual, increases the flow of Vital air, and effectively distributes it to the different parts of the body which makes spiritual unfoldment easy.

PRASHNA KRIYA :The act of putting questions in Horary Astrology for obtaining replies to them.

PRASTARASTAKA VARGA :A tabular chart indicating auspicious and other transit results of a planet.

PRAVARA :Exalted.

PRATYAHARA :Drawing back or retreat. Fifth of the eightfold yogic practice.

PRAVRITI MARG :The path of materialization; the path on which the, consciousness of an individual gets gradually entrenched to matter, leading to intensification of egotism and thirst for sensual experiences. (See also Marg)

PRECISION OF EQUINOXES :Equinoxes represent the two points of intersection of the Ecliptic and the Celestial Equator. Sun transits over them when day and night are equal. These points slowly move backward. This is known as precision of equinoxes. The slow change in the direction of Earth's axis of rotation, mainly due to the attraction of Sun and Moon on the equatorial bulge of Earth, produces the precision of equinoxes. As a result, the Celestial Pole describes circles among the stars; each circle is 470 in diameter, and completes the whole length of the circumference or the lunar attraction on the equatorial bulge of the Earth tending to push the polar axis towards the axis of the ecliptic causes equinoctial Precision entire zodiacal belt in about 25,800 years: It implies that the precision of equinoxes covers one zodiac sign in approximately 2,160 years. It also leads to a shift in the position of the North Pole.

PRESHYA YOGAS :Planetary combinations leading to servitude formed

(1) when Sun is in the 10th house, Moon is in the 7th, Saturn in the 4th, Mars in the 3rd and the ascendant is in a cardinal sign while Jupiter is placed in the 2nd house. Persons born under this combination during night will be a servant of another person.

(2) If Venus occupies the 9th house, Moon the 7th house, Mars the 8th, and Jupiter owns the 2nd house or the ascendant while the ascendant is in a fixed sign. The person born in this combination lives always in servitude.

(3) When a person is born during nighttime and has the lord of the movable rising sign in Sandhi (i.e., the borderline of two Bhavas) and a malefic planet occupies a cardinal house. Alternatively, if Saturn, Moon, Jupiter and Venus occupy, during daytime birth, cardinal

or trine positions or be in Sandhi while the rising sign is an immovable one. The result is the same as above.

(4) Jupiter attains Iravathamsa (q.v.) and occupies a Sandhi, and Moon is not situated in a cardinal house but possesses Uttam-varga (q.v.) and Venus is in the rising sign and birth is in the night time during the dark half of a lunar month. The person is born as a menial.

(5) if at the time of birth of a person, Mars, Jupiter, and Sun occupy, respectively, the Sandhis of 6th, 4th, and 10th Bhavas, or

(6) If Moon while occupying the Amsa (q.v.) of a malefic planet is in a Benefic sign, or,

(7) When Jupiter is in Capricorn occupying the 6th, 8th, or the 12th bhava, and Moon is in the 4th bhava from the rising sign, -the individual born will have to work at the biddings of others.

PRIMORDIAL LIGHT :The primeval point from which manifestation began. At this point, a ray of light is said to emanate from the center of the cosmic consciousness whose nature and functions are beyond any subjective experience, yet it is highly creative. It is the principle of creation, personified in Cosmic Genetrix called Devi and other several names.

PRINCIPLES :The elements of Original Essence; the basic differentiation upon and of which all things are made. The term refers to the seven fundamental aspects of the One Universal Reality in cosmos and in man. The different planets are related with various Principles and the Upadhis through which these channels of differential divine essence operate.

PRISTODAYA :Some zodiac symbols (signs) seem to rise on the eastern horizon from head first are known as Sirsodaya signs, those which arise from the back are Pristodaya signs, while those which appear at the horizon with the front and back parts together are known as Ubhayodaya signs. These signs are classified as follows:

Pristodaya: Aries, Taurus, Cancer, Sagittarius, and Capricorn.

Sirsodaya: Gemini, Leo, Virgo, Libra, Scorpio, and Aquarius.

Ubhayodaya: Pisces.

PRITHVI :Earth; also one of the five elements, the others being water, fire, air, and ether or akasha. Prithvi is also said to be the mother of planet Mars. Mythological, a cow personifies the earth.

PRITHVIWASU :The 39th year in the cycle of 60 Samvatsara. It is ruled by Vishnu. Persons born during this year are bestowed with many royal insignias and they attain high social status.

PROSTAPADA :The lunar month of Bhadrapada. The 25th and 26th asterisms .

PUJA :Worship. An act of respect and adoration.

PULAHA :A Prajapati and one of the Saptarishis.

PULASTYA :One of the mind-born sons of Brahma, and a Saptarishi (q.v.). He was the medium through whom some of the Puranas were communicated to man. He was the grandfather of Kubera, the god of treasures; he was also the father of Ravana; all the, Rakshasas (demons) are said to have arisen from him.

PUNAR-JANMAN :Reincarnation.

PUNARVASU :The 7th asterism extending from 800 to 930 20' of the zodiac. It is ruled by Jupiter and its presiding deity is Aditi. Its primary motivation comes from Rajas, activity. It is classified as a merchant by class, cat by species, godly by temperament, and the first three-quarters of it are human and the last one aquatic. It is related with north direction. Its activities are directed towards Artha, purposeful efforts. It is symbolized by a bow and a house. It represents universal life, which is like a ray of light; it stands for the revival of the original life-essence as it manifests through the evolutionary process.

PURANAS :Ancient tales and Hindu mythological stories. They narrate the power and, works of gods. These stories have five distinguishing topics, viz., (1) the creation of the

universe, (2) its destruction and renovation, (3) the genealogy of gods and patriarchs, (4) the reigns of the Manus, forming periods called Manvantara, and (5) the history of solar and lunar races of kings.

These scriptures are 18 in number and in addition to these, there are 18 Upapuranas, or subordinate works. The Purnanas are classified in 3 categories, viz., (a) Vaishnava Purana, in which Sattwa predominates. These are known as Vishnu, Naradiya, Bhagavata, Garuda, Padma, and Varaha Puranas, (b) Shaiva Puranas, in which the quality of Thmas predominates. These are Matsya, Kurma, Linga, Shiva, Skanda, and Agni Puranas. (c) Brahmani Puranas, in which the quality of Rajas is outstanding. These Puranas are Brahma, Brahmananda, Brahmavaivarta, Markandeya. Bhavishya and Vamana Puranas.

PURUSHA :Male or man. The positive generative force; the Spirit, the Supreme Self, Atman. In Sankhya philosophy, Purusha is the soul and the inactive witness of the activities of Prakriti (q.v.).

PUNYA :Meritorious deeds. Actions expected to produce auspicious results.

PUNYA SAHAMA :A planetary combination under the Tajaka system of Annual Prediction. It is worked out by subtracting the longitude of Sun from that of Moon if the birth is in day-time and vice-versa for night-time births and adding to it the longitude of the ascendant. If the ascendant does not lie between Sun and Moon, or Moon and Sun, as in the case of night or daytime birth, one full sign, which is 300, is to be added to the result obtained. If the Sahama falls in auspicious houses, it leads to useful activities during the year, and if it falls in the 6th, 8th or 12th house, adverse results follow.

PURVA PUNYA :Meritorious deeds done in earlier times, specially in the earlier births. The 9th house in a natal chart represents this aspect.

PUSHYA :The 8th asterism spreading from 930 20' to 1060 40' of the zodiac. It is ruled by Saturn. Its presiding deity is Brahmanspati (Jupiter). Its basic motivational urge is Dharma, spirituality; its primary attribute is Rajas, activity. It is classified as a warrior class, goat by species, god by temperament, aquatic by animal type, and is related with east direction. It is symbolized by a flower, a circle or an arrow. It leads to the stabilization of materializing process. It imparts a deeply spiritual impulse, leading to a balanced integration of one's individual self with the Cosmic Being. Purification of the psyche and an intuitive perception of the Divine Plan are the unique characteristics of this asterism.

PUSHAN :The presiding deity of Revati, the 27th asterism. The name of the deity is derived from the root Push and the primary meaning of it is a nourished providence. Pushan is said to be a protector and multiplier of cattle and human possessions in general. He is a patron of conjurors, especially those who discover stolen goods, and is connected with matrimonial ceremonies. In the Nirukta, he is identified with Sun. He is called a brother of Indra, and is enumerated among the twelve Adityas.

QUADRUPLICITY/ QUALITY :A synthetic classification of various attributes of zodiacal signs. It takes into account their (i) motional characteristics, viz., cardinal fixed and common, (ii) basic attributes viz. Sattwa, Rajas, and Tamas; and (iii) their elements, tattwas which include three signs in each category viz., Fiery (Aries, Leo and Sagittarius), Earthy (Taurus, Virgo and Capricorn), Airy (Gemini, Libra and Aquarius) and Watery (Cancer, Scorpio and Pisces). These divisions together show simultaneously two features of the sign, one according to triplicate, and the other according to its quadruplicate. When one says Aries in movable (or cardinal) Fiery, the diagram representing the qualities of the zodiacal signs would at once distinguish it from Leo, Fixed and Fiery, and so on.

RADHA :(Radha = prosperity). The most celebrated Gopi (cowherdess) and companion of Krishna while he lived as Gopal among the cowherds in Vrindavana. She is considered to be an incarnation of Lakshmi; some even believe in a mystical character in Radha and regard her as the type of human soil drawn to the ineffable god, Krishna. Radha is an embodiment

of pure and divine love. The 16th asterism, Vishakha, is also called Radha; the 17th asterism, Anuradha, means 'diminutive Radha.'

RAHU :Rahu and Ketu are the ascending and descending nodes. Rahu is supposed to play a role in causing eclipses. It is also considered a planet related with karmic retribution. It causes dissatisfaction, yet it bestows material wealth under certain conditions. Inner renunciation is also possible under its impact. Mythological, Rahu is a Daitya, a demon supposed to obstruct Sun and Moon in their paths' and swallow them, thus preventing their rays from spreading and causing eclipses.

Rahu is said to be born of Viprachitti and Sinhika. He is said to have four arms and his torso ends in a serpenVs tail. The Puranas describe his deceit to obtain nectar at the conclusion of the churning of the ocean. He mingled among the gods and drank a few drops of it. Sun and Moon detected him doing so and informed Vishnu who then cut off his head and two of his arms. But as he had secured immortality, his body was placed in the stellar sphere, the upper part of which represents Rahu and the lower part Ketu.

Rahu is also called Abhra-Pisacha, the demon of the sky, as well as Bharani-bhu, born from the asterism Bharani.

The exaltation sign of Rahu is Taurus. Its Mool-Trikona, or trine house, is Cancer, and Virgo is the sign of its ruler ship. Some astrologers put Taurus and Gemini as its exaltation signs, and Aries and Virgo to be ruled by it. It is considered a malefic yet it does immense good when in 3rd, 6th, 10th, and 11th houses in a natal chart, specially for material attainments.

RAHU KALAM :A portion of the day ruled by Rahu which is considered inauspicious. It lasts for 12 hours. It is calculated by adding to the time of sunrise for the day the following figures to get the time of its commencement. 10.30 hours are added to sunrise for Sundays 1.30 hrs on Mondays, 9 hrs on Tuesdays, 6 hours on Wednesdays, 7.30 hours on Thursdays, 4.30 hours on Fridays, and 3 hours on Saturdays.

RAJA/RAJYA YOGA :Planetary combinations which produce affluence, wealth, and royal status. Some important Rajya Yogas are listed below:

(1) Mutual relationship between (a) Karakamsa (q.v.) and ascendant; (b) Atma Karaka and Putra Karaka; (c) signs occupied in Navamsa by Atma Karaka and Putra Karaka planets; and (d) between ascendant lord and the lord of the 5th house. Benefices or malefic aspects on these relationships significantly affect the result.

(2) Ascendant, 2nd, and 4th houses associated with benefices and the 3rd house occupied by a malefic.

(3) The 2nd house occupied by any of the planets, viz., Moon, Jupiter, Venus, or a strong Mercury occupying their own signs.

(4) Debilitated planets in 6th, 8th and 3rd houses, while the ascendant lord occupies its own or its exaltation sign in ascendant.

(5) Lord of the 10th house while occupying its own or its exaltation sign aspects the ascendant.

(6) All the benefices occupy cardinal houses.

(7) Debilitated lords of the 6th, 8th, and 12th houses aspect the ascendant.

(8) Any relationship between the lords of the 5th and 9th houses.

(9) The association of the lords of the 5th, 10th, and 4th houses and ascendant with the lord of the 9th house.

(10) Lord of the 5th house in association with the lord of the 9th house or with the ascendant lord in the 1st, 4th, or the 10th house.

(11) Venus associated with Jupiter in the 9th house if it happens to be the sign of Sagittarius or Pisces, or with the lord of the 5th house.

(12) Moon in the 3rd or 11th house, and Venus placed. in the 7th house from it.

Many other benefic combinations such as Gaja Kesari Yoga, Pancha Maha Purusha Yoga and Lakshmi Yoga are also important Rajya Yogas.

RAJAPADA YOGA :An auspicious combination formed by Moon and ascendant in Vargottam (q.v.) Navamsa, and four or more planets expecting them. It makes the individual head of a state or its equivalent.

RAJAS :(Rajas = activity energy, agitation). One of the primeval attributes, Gunas (q.v.), of activity, the other two being Sattwa (harmony) and Tanzas (inertia or darkness). Rajas impulse arouses ambition for worldly status and involvement in material existence.

RAJARISHI :A sage of Kshatriya (regal) caste raised to the spiritual status through pure and austere life on earth to that of a demigod, e.g., Vishwamitra, Pururava, and Janaka.

RAJASIC HOUSES :According to some astrologers, the 2nd, 7th, 10th, and 11th houses in a natal chart. These are the houses in a chart which are specifically related with worldly attainments.

RAJJU YOGA :A planetary combination formed by all planets in movable signs. The combination makes the individual born under it to settle in a foreign country. He is generally unjust and engages in illegal activities.

RAKSHASAS :The 49th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. Persons born during this year are fond of foul food, hunting, liquor and antisocial activities. The word, however, refers to evil spirits but not, all of them are equally bad and harmful. They are grouped in three categories, viz., (i) the Yakshas who have a special task of testing the spiritual nature of saints and sages, (ii) the Titans who are the enemies of gods and are generally at war with them, and (iii) the usual demons and fiends who haunt burial grounds, disturb sacrifices (yajnas), harass devout men and afflict mankind in several ways. The Rakshasas are the descendants of sage Pulastya (q.v.). According to some scriptures they sprang from Brahma's foot. The Vishnu Purana describes them the descendants of Kashyapa (q.v.) and Khasa, a daughter of Daksha (q.v.). The word Rakshasa is derived from the root raksha, meaning to guard. Based on this derivation, some scriptures associate Rakshasas with Brahma who made them guard the waters.

RAKSHASLOKA :One of the 8 Lokas (q.v.) recognized by Sankhya and Vedanta schools of philosophy where the Rakshasas dwell.

RAKTAKSHI :The 58th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. A person born in this year leaves -his country, squanders his wealth, incurs heavy losses and lives with concubines.

RAMA :Three Ramas have been described in the Hindu scriptures, viz., (1) Parasurama , (2) Ramachandra, the son of Dasharatha, and (3) Balarama, the elder brother of Krishna. It is the second Rama who is generally referred to by this name. He said to be the 7th avatar (q.v.) of Vishnu and made his appearance in the world at the end of Treta Yuga. He was born to Dasharatha, the king of Ayodhya, and Kaushalya. He was the eldest of four brothers. While still very young Vishwamitra sought his help to protect his Yajnas and other religious observances from the Rakshasas. Later, the sage took him to the court of Janaka, the king of Videha where Rama won the hand of the princess Sita in a Swayamvara. On the eve of his coronation, his father banished him from the kingdom for 14 years in order to fulfil a promise given to one of his wives, Kaikeyi. He obediently left with his wife and younger brother Lakshmana to the forest. Sita was abducted by Ravana and Rama had to kill him in a war in order to rescue his wife. Upon the completion of his exile, he returned to Ayodhya but a foul remark from one of his subjects about Sita forced him to send her, in spite of her pregnancy, to the forests. There, in the ashram of Valmiki, she delivered twins, Kusa and Lava. Later, Rama recognised them as his sons, but to prove her purity to the subjects, Sita asked her mother, Earth, to accept her in her bosom if she were pure. The legend says Earth opened itself and swallowed her. Soon afterwards, Rama also left for his celestial abode.

RAMAYANA :The epic authored by Valmiki describing the life and glory of Ramachandra, the king of Ayodhya.

RAMC :Right Ascension of Medium Collie.

RASA MANDAL :The magic circle in which danced with the Gopis thereby leading them to their final emancipation from the bondage of life and death. It represents the mystic ritual of the universe revolving around Sun.

RASATAL :One of the 14 lokas representing the lowest realm of existence.

RASATALA YOGA :A planetary combination constituted by the lord of the 12th house in exaltation, and Venus posited in the 12th house and expected by the lord of the 4th house. Persons born under it attain the status of head of state. They may find wealth buried under the earth.

RASI :Rasi represents the zodiacal signs, each of which comprises 30' of the zodiacal path with a constellation of stars said to symbolize the basic evolutionary impulses radiating from them. The following table indicates their important features.

Table: Main Characteristics of the Zodiacal Signs

Signs Extension on the Zodiac	Part of the Cosmic Man (Kala Purusha)	Planetary Ownership, Symbol and Element	Primary Impulses
1	2	3	4
Aries(Mesha) 00-30'	Head	Mars ,Ram ,Fire	Initiate ,originality, and impulsiveness
Taurus (vrishabha) 300-600	Mouth	Venus ,Bull , Earth	Ease-loving , sensual and creative
Gemini (Mithunam) 600-900	Throat and two hands	Mercury A Couple With a mace and a harp Air	Intellectual , polarized ,suffering from conflicts and instable
Cancer (Karkatam) 900-1200	Heart and shoulders	Moon Crab Water	Emotional , expansion of consciousness ,and home - centered
Leo (Simham) 1200-1500	Stomach	Sun Lion Fire	Regal demeanor , self-opinionated and enterprising
Virgo (Kanya) 1500-1800	Waist and intestines	Mercury A maid in a boat holding fire and a stalk of corn Earth	Full of responsibility , hard life and vacillating, wavering
Libra (tula) 1800-2100	Generative Organs	Venus Balance Air	Balanced, sociable and artistic
Scorpio (Vrishchika) 2100-2400	Loin	Mars Scorpion Water	Cantankerous, selfish and psychic Possibility
Sagittarius (dhanu) 2400-2700	The thighs	Jupiter Centaur Shooting an arrow Fire	Philosophical attitude, helpful manners , traditional beliefs, and ambitious
Capricorn	The knees	Saturn Unicorn	Self-centered ,self seeking talks

(makaram) 2700-3000		Earth	big at behaves in a small way ; the process of universalisation of consciousness
Aquarius (Kumbha) 3000-3300	The calves	Saturn Pitcher with water flowing from it Air	Social worker ,reformer and self-centered, but desirous of doing good to others
Pisces (Meenam) 3300-3600	The feet	Jupiter Two fish Water	Success towards the end of life , luxurious living , introvert, quiet and gentle , contented

[Syn: Kshetra (field), Griha (dwelling), Riksha (fine atomic particles, a wife of Sun), Bha (delusion, mere semblance), Bhavan (a mansion).]

RATI :[Rati = love, desire]. Wife of Kamadeva, the god of love; a daughter of Daksha.

RAVANA :The demon king of Lanka who, by his austerities and penance, obtained from Brahma so powerful a boon that he became almost invincible. He became a great menace, and it is said that his evil deeds cried aloud for vengeance. Vishnu took avatar as Rama to destroy him. While Rama was in exile in a forest, Ravana abducted his wife, Sita, and this led to a war in which Ravana was killed.

Ravana was a descendant of Sage Pulastya and was a Brahmin by caste. He is described as having ten heads, twenty arms, copper-colored eyes and teeth bright like the young Moon. He looked like a thick cloud and appeared to be the god of death. He had all the marks of royalty, but his body bore the impress of wounds inflicted by all the divine arms. He was well versed in religious scriptures and performed all Vedic rituals. When he died his body was cremated with Brahmanic rites.

RAVI YOGA {A combination of planets formed by Sun in the 10th house and the lord of the 10th house in 3rd house along with Saturn. It makes the individual born with this combination a scientist who attains a powerful status in administration. He eats very little, is much occupied with his studies, and is greatly respected.

RECEPTION :Planetary relationship formed by two planets situated in one another's signs. It is also known as Parivartan.

RECTIFICATION :The method of correcting the true time of nativity is known as the rectification of horoscope. There are various methods to examine the correctness of a given natal chart; it is an important professional tool.

REGIOMONTANUS' SYSTEM :Regiomontanus (Johann Muller) was a 15th-century German mathematician, astronomer, and astrologer. He died under mysterious circumstances. He formulated a system of house division for different latitudes, replacing the earlier method. Presently, this system is not in vogue except in some parts of Germany. In this system, the great circles intersect the celestial equator at equal distances of 300. They intersect the ecliptic at points considered as the cusps of the houses. These divisions begin from the horizon, and the meridian is also one of the dividing circles. Therefore the ascendant, descendant, M.C. and I.C. in this system are identical with those of the other systems.

REKHA YOGA :A planetary combination leading to poverty. It arises when a weak lord of ascendant is expected by the lord of the 8th house, and Jupiter is combust (q.v.) by Sun. Alternatively, if the lord of Navamsa occupied by the lord of the 4th house is obscured by Sun while Sun itself is expected by the lord of the 12th house.

RETROGRESSION :The movement of a planet in the direction opposite to that of Earth. It is an apparent retrogression, not an actual change in direction. It occurs due to the relative position of Earth and the planet though the both may actually be moving in the same

direction. The difference in the speed of Earth and the planet gives the illusion (see diagram).'

REVATI :The 27th asterism extending from 3460 40' to 3600 00' of the zodiac. It is ruled by Mercury. Its presiding deity is Pushan. Revati is Sattwic. It is classified Brahmin by class, elephant by species, god by temperament, aquatic by animal type and is related with the eastern direction. Its primary motivation comes from Moksha. Two fishes lying in opposite directions symbolize it. It is said to be leonine in majesty and tender in its impact.

Revati also stands for Balarama's wife. The legend says that she was so beautiful that her father, King Raivata, sought Brahma's advice about a possible husband for her. He directed the king to Dwarka where Balarama, as a portion of Vishnu, had to take birth as the elder brother of Krishna. Raivata went and offered him Revati's hand but Balarama beholding her as excessively tall, shortened her with the end of his ploughshare, and she became his wife.

Revati also stands for the Great Womb in which Sun dwells in dormancy until the impulse for the next Manvantaric cycle begins. It is the Great Deluge where the seeds for future creations incubate until the following Cosmic Dawn.

Revati expands human consciousness and provides depth to one's spiritual understanding.

RISHI :An inspired poet, a sage. It refers to Vedic seers who spend much time in meditation, live in forests, and impart spiritual training to disciples who live with them in their hermitage. The Rishis were also concerned with leading mankind towards spiritual regeneration and enlistment. Three levels of Rishis, viz., Devarishis, Brahmarishis, and Rajarishis are mentioned in the religious scriptures. The Seven Regents of the world, the Saptarishis (q.v.), are said to have a special role in the manifestation of the universe.

ROHINI :A red cow; a girl who has just begun menstruating. It also means lightning.

As the 4th asterism, Rohini extends from 400 00' to 530 20' of the zodiac. It is governed by Moon and Brahma presides over it. Its basic attribute is Rajas, activity. Its symbol is chariot and its primary motivation comes from Moksha.

Rohini is considered a trader by class, a serpent by species, a man by temperament, a quadruped by animal type, and is related with the eastern direction. It is Dhruva, or steadfast, in its impact.

Rohini prepares the individual and the world for the dawn of a new awakening, the arrival of a new spiritual influx and a radical change in one's life. The asterism directs the individual towards the physical world of illusion with all its glamour, luxuries and sensual gratification.

ROHITA :Red. A red horse. A horse in the chariot of Sun, and it also refers to one of the flames of Agni, fire. Rohita is the name of a deity celebrated in the Atharva Veda, representing a form of fire or Sun. Harishchandra, who was one of the ancestors of Rama (q.v.) and a king of the solar dynasty, renowned for his truthfulness had a son named Rohita whose death proved to be the greatest trial for Harishchandra but he came out triumphant in his conflict between emotion and duty.

RUDHIRODGARI :The 57th year in the cycle of 60 Samvatasara. It is ruled by Rudra. A person born in this year suffers from blood diseases and lives a shady life.

RUDRA :[Rudra = a howler; a roared; terrible]. Rudra is the howling god of storms who presides over Ardra, the 6th asterism. As a destructive deity, Rudra brings diseases upon men and cattle, yet as a beneficent deity he has exceptional healing powers. Rudras are said to be the ten vital breaths (Pranas) with Manas, mind, as eleventh. He is supposed to have arisen from the forehead of Brahma. Mention has also been made of 11 Rudras as the sons of Kashyapa and Surabhi. Some of the names given to Rudra by Brahma are Bhava, Sarva, Ishana, Pashupati, Bhima, Ugra and Mahadeva.

Rudra. is also the name of the 54th year in the cycle of 60 Samvatsara (q.v.). It is ruled by Rudra. An individual born in this year is a thief, liar, impatient, audacious, greedy, and d in mean activities.

SADHARAN :Ordinary. The 44th year in the cycle of 60 Samvatsaras. It is ruled by Shiva. Persons born during this year become businessmen, religious and dutiful, and are satisfied even with meager return to their efforts.

SADHUA holy saint or a sage.

SAHAMAA concept important in the Tajaka system of annual predictions. It refers to special planetary combinations due to interplanetary distances between certain planets. Sahama gives certain sensitive points in relation with special aspects of life. It is worked out on the basis of longitudes of several planets, the ascendant and other sensitive points in a natal chart. Around 119 such points are identified in Tajaka Astrology: 50 by Neelakantha, 48 by Venkatesh, and 21 by Keshava. Some of these are very effective, e.g., Punya, Yasha and Mahatmya Sahamas.

SAHASRARA:Also known as Brahmarandhra ' or Crown Chakra. It is said to be located in the topmost portion of the head. In Yogic literature, it is described as the apex of seven Chakras connected with Serpent Fire or the Kundalini (q.v.). It contains 960 radiations of primary force. To clairvoyants it resembles a thousand-petal led lotus. Full arousal of this energy center enables an individual to attain spiritual illumination.

SAKATA YOGA:An inauspicious planetary combination described variously in classical texts. Varahamihira, in Vrihada-jataka, defines it as formed by all the planets in the 1st and 7th houses which make the individual accept low professions. Vaidyanath Dixita, in Jataka Parijatam, states it to occur when Jupiter occupies the 6th or 8th position from Moon posited in a house other than the cardinal houses in relation with the ascendant. It brings poverty even to those born in a royal family. Such a person is troubled throughout his life and is disliked by the head of the state. Mantreswara, in Phaladeepika, mentions that Moon in the 12th, 8th or 6th house from Jupiter causes Sakata Yoga unless Moon is situated in a cardinal house. A person with this combination loses his wealth or position in life, but regains them. Sakata Yoga produces cyclic fluctuation in fortune, just like the wheel of a chariot, rotating on its axis.

SAKSHI:A witness. The subjective center of the being, often referred to as Atma, watching the actions of the individual in his personal and public life. (See Sankhya philosophy)

SAMYOGA:Conjunction of planets.

SAMA:Balanced. The natural state of a planet when it is neither debilitated nor exalted. In Yogic literature, it means control of mind.

SAMA-SAPTAKA:Planets occupying the 1st and 7th houses in relation with one another.

SAMADHI:Highest state of meditation practice. A process of diving into the deepest layers of one's consciousness. It is the ultimate state of the eightfold steps of Yoga: the eight steps in this system are self-restraint (Niyama), fixed observances or following self-discipline (Niyama), right posture (Asana), regulation of breath (Pranayama), abstraction, withdrawal from and renunciation of worldly attractions (Pratyahara), concentration and holding on to one idea or object in mind (Dharana), meditation (Dhyana) and merging of individual consciousness in Universal 'Life' (Samadhi).

There are several kinds of Samadhis, such as, Asamprajnata Samadhi, Dharma-Megha Samadhi, Nirbij Sanzadlii, Nirvichara Samadhi, Nirvitarka Samadhi, Sabija Samadhi, Samprajnata Samadhi, Savichara Samadhi, Savitarka Samadhi, etc. Details of different kinds of Samadhi and steps to accomplish them are given in Patanjali's Yoga Sutras.

SAMBANDHA:Planetary relationships, viz., conjunction aspect, and interchange of houses, etc.

SANGAMA:Conjunction of planets.

SAMPATA:Equinox.

SAMPATA BINDU:Equatorial point.

SAMRAJYA YOGA:A planetary combination formed by the lord of the Navamsa sign of the lord of the 9th house, along with Jupiter in the 2nd house. It makes the individual a top-ranking administrative officer living in luxury.

SAMUDRA YOGA:A planetary combination formed by all planets in even houses such as the 2nd, 4th, 6th, etc., while odd houses, such as the 1st, 3rd, etc., are vacant. It bestows much renown on the individual and he is provided with all conveniences of life.

SAMVATSARA:A lunar year which starts from the first day of the bright half of Chaitra month (Chaitra Shukla Pratipada). Two most prevalent Samvatsaras are Vikrama samavat and Sakabda or Saka samvat. The latter is obtained by deducting 135 years from the former. [In A.D. 1998, Vikrama 2055, samvat began on March 28.] Samvatsaras are grouped in a cycle of 60 years, also known as the Jovian Cycle. The names of different Samvats in the cycle are given below. Details of the persons born during different Samvatsaras are given under their respective names. Two most common methods for identifying the name of the year in which a person is born are given below:

(A) Multiply the Saka Samvat by 22, add 4291 to the product and divide the result by 1875. Add the quotient to the given Samvatsara, neglecting the remainder. Again divide the total by 60. Upon adding one to the remainder, neglecting the quotient, we will get the Samvatsara's position in the cyclic order.

For example, the given samavat is 1902.

$$1902 \times 22 = 41844$$

$$41844 + 4291 = 46135$$

$$46135/1875 = 24 \text{ (Remainder 1135 is disregarded)}$$

$$24 + 1902 = 1926$$

$$1926/60 = 32, \text{ quotient is disregarded, and the remainder is 6.}$$

$$6 \text{ increased by } 1 = 6 + 1 = 7.$$

The 7th Samvatsara in the cyclic order given in the table shows Shrimukh as the year.

(B) Another method relative to Vikrama Samvatsara is given below: Add 9 to the Vikrama Samvatsara, divide the total by 60 and add 1 to the remainder. It would indicate the number in the cyclic order. For example the given Vikram samvat is 2037.

$$2037 + 9 = 2046$$

$$2046/60 - \text{Quotient } 54, \text{ remainder } 6$$

$$6 + 1 = 7; \text{ the 7th in the is Shrimukh.}$$

The cycle of 60 Samvatsara sometimes grouped in 5 comprising 12 Samvatsara, category. These categories Samvatsara, Parivatsara, Anuvatsara, and Idavatsara usual cyclic order, th Samvatasaras are ruled b the second 20 by Vishnu and the third 20 by Shiva see Table below.

Table: List of the 60-year Cycle of Samvatsaras

1. Prabhava	16. Chirabhanu	31. Hemlambi	46. Paridhavi
2. Vibhava	17. Subhanu	32. Vilambi	47. Pramadi
3. Shukla	18. Tarana	33. Vikari	48. Ananda
4. Pramoda	19. Parthiva	34. Sarvari	49. Rakshas
5. Prajapati	20. Vyaya	35. Plava	50. Nala
6. Angira	21. Sarvajit	36. Shubhkrita	51. Pingala
7. Shrimukh	22. Sarvadhari	37. Shobhakrita	52. Kalayukta
8. Bhava	23. Virodhi	38. Krodhi	53. Siddharti
9. Yuva	24. Vikriti	39. Vishwavasu	54. Raudra
10. Dhata	25. Khara	40. Paraabhava	55. Durmati
11. Ishwara	26. Nandana	41. Plavang	56. Dundubhi

12. Bahudhanya	27. Vijay	42. Kilak	57. Rudhirodgari
13. Pramathi	28. Jaya	43. Saumya	58. Raktakshi
14. Vikram	29. Manmatha	44. Sadharana	59. Krodhan
15. Vrisha	30. Durmukha	45. Virodhakrit	60. Kshaya

SANDHI:Boundary, limit; morning and evening twilight; daybreak or dawn and dusk either of a day or a yuga (q.v.) or a manvantara (q.v.), meeting point of two different groups. It also refers to the last 24 minutes of a lunar day (tithi), as well as to the last 2 minutes of a zodiacal sign and the last 24 seconds of a Navamsa.

SANDHYA:Twilight. In some scriptures, Sandhya is personified as the daughter of Brahma and wife of Shiva. In one of the Puranic stories, Brahma is said to have attempted to seduce his daughter, but she changed herself into a deer. He pursued her in the sky assuming the form of a stag. When Shiva saw this injustice, he shot an arrow to cut off the stag's head. The arrow is said to remain in the sky as Ardra, the 6th asterism, and the stag's head as Mrigashirsha, the 5th asterism.

SANDHYA DASA:A kind of planetary - ruler ship over the life of an individual.

SANGITHA KANDA:A system of astrological prediction based on factors such as the planetary combinations at the beginning of a Samvatsara (q.v.), appearance of a comet, presence of omens, birth-marks, nature of the breathing when a query is made and such other unusual occurrences.

SANI:The planet Saturn. Its regent is represented as a dark man in black garments with a black vulture as its stead. Sani is represented in the legends as a son of Sun and Chhaya but according to another scripture he is said to be an offspring of Balarama and Revati.

Saturn's mean distance from Sun is 886,100,000 miles. Its sidereal period is 29.46 years, the period of axial rotation is 10 hours and 48 minutes, and equatorial diameter 75,100 miles. Its mass is 95 times heavier than that of Earth. Its maximum surface temperature is -2400F. It has an unique system of rings made up of small particles revolving round Saturn in the manner of dwarf Moons but looking like a solid sheet. (Recent explorations indicate that some outer planets also seem to have such rings.) The rings of Saturn measure 170,000 miles end to end, but are not more than 10 miles thick. Saturn has nine satellites, the largest being Titan which has a diameter of over 3,000 miles and is known to possess an atmosphere composed chiefly of methane.

Astrologically, Saturn is a malefic. It obscures the spiritual impulses of Sun, pushes them inward and makes the individual grossly materialistic. Saturn's aspect on the 9th house in a natal chart, and on Moon, Sun and the ascendant makes an individual ascetic and desirous of inner illumination, often resulting in serious psychological setbacks.

Saturn rules over Capricorn and Aquarius; the latter is also its trine sign. It is exalted in Libra and debilitated in Aries. It is related with the north-eastern direction. Saturn produces Sasa Yoga (q.v.) and Parivrajya Yogas (q.v.).

SANJNA:Spiritual consciousness; Gayatri. Daughter of Vishwakarma and a wife of Sun.

SANKHYA:Pronounced as Sunkhya, it means numbers, digits, but pronounced as Saankhya it means relating to numbers and refers to one of the 6 systems of Hindu philosophy attributed to sage Kapil. It enumerates 25 Tattwas and aims at the emancipation of the individual from the thralldom of these elements so that Purusha is released from the fetters of phenomenal existence. The release comes from the true knowledge of the 24 elements (besides Purusha) and properly comprehending the nature of Purusha or Atman as distinct from him. Sankhya philosophy regards the whole universe an expression of Prakriti, Purusha being a passive onlooker, a sakshi. Sankhya agrees with Vedanta in being a synthesis while differs from Nyaya and Vaisheshika (q.v.), which are primarily analytical. Sankhya differs from Vedanta in its assumption of two separate

principles as Purusha and Prakriti; it also does not assume a Supreme Reality as the Creator of the entire existence, which is postulated in Vedanta.

SANKHYAYOGA: Depending upon the number of signs occupied by the seven planets (excluding the nodes), Sankhya Yoga is formed. The different combinations formed by the number of houses occupied are given different names, viz., (a) Vina Yoga (seven signs occupied); (b) Dama Yoga (six signs occupied); (c) Pasha Yoga (five signs occupied); (d) Kedar Yoga (four signs occupied); (e) Shula Yoga (three signs occupied); (f) Yuga Yoga (two signs occupied); and (g) Gola Yoga (one sign occupied). These combinations produce results when any other yoga formed by such combinations. eg. Chap Yoga, Kshetri Yoga, Nav Yoga, etc. do not occur. Results of the various combinations of Sankhya Yogas are given under their respective names.

SANKRANTI: Passage from one point to another. The passage of Sun or any planet from one zodiacal sign to another. (This term should not be confused with Krantivrita which means Ecliptic or with Kranti Pradesh which refers to the Zodiac.)

SANGAMA: Coming together; conjunction of planets.

SANYAS: Asceticism. Renunciation of worldly relationships. The fourth or the last stage of a Brahmins religious life. (See also Pravraiya Yoga)

SAPTA: Seven; a sacred number; many compounds proceed there from. It also refers to the seven planets excluding the nodes.

SAPTASLAKA: A term used in Jaimini Astrology. It indicates the mutual intervention, Vedha, between different planets. Seven vertical lines and seven horizontal lines drawn intersecting one another would give 28 (i.e., $7 \times 4 = 28$) terminals of the two sets of seven intersecting lines. These terminals are marked seriatim beginning with 1 as the second topmost terminal on the left-hand side and continuing upward and turning right hand top terminals till one comes to 21st terminal. The terminal after 21 is assigned zero followed by 22 number. The 27 numbers represent the asterisms in the same order beginning with Ashwini as 1. On the basis of this chart one can find out whether the two planets have vedha or nullifying relationship between them. For example, if in a natal chart Saturn is in Moolam which is the 19th asterism and Venus is in Punar-vasu which is the 7th asterism, one finds that 19 and 7 are terminals of the same straight line, so they nullify the effect of one another. This diagram is used for various other purposes as well

SAPTAMSA: Seventh part (1 / 7) of a zodiacal sign. Each part of it is ruled by a planet. The lordship of different parts of odd signs (q.v.) begin with the ruler ship of the planet owning the given sign itself and each subsequent part is ruled by the lord of the subsequent sign. For even signs, the sequence starts from the ruler ship of the 8th house from it. The deities presiding over the various divisions are Kshara (water), Kshira (milk), Dahi (curd), Aajya (clarified butter, ghee), Ikshura (sugarcane), Madya (wine), and Sudhajala (pure drinking water).

SAPTARISHI: The seven regents of the earth. As stars they represent the constellation of the Great Bear (Ursa Major). They are also called the Riksha and Chitra Sikhandinas (meaning the bright crested). (See Rishi)

SAPTAVARGA BALA: Sevenfold strength of a planet. It is based on their position in (1) zodiacal sign (Rasi), (2) Hora (the two halves of a sign), (3) Drekkana (one-third portion of a sign), (4) Saptamsa (one-seventh portion of a sign), (5) Navamsa (one-ninth portion of a sign), (6) Dwadasamsa (one-twelfth portion of a sign), and (7) Thrimsamsa (one-thirtieth division of a sign). These terms are explained under their respective names.

SARAKA AND MARAKA: Planets ruling cardinal houses and trine houses are Saraka or beneficial planets, while those ruling the 6th, 8th, and 12th houses are Maraka or inauspicious planets.

SARASWATI:[Saraswati = watery, elegant]. In the Vedas, Saraswati is celebrated both as a river and a deity. Her position as Vach, the goddess of speech, is recognized by the Brahmanas and the Mahabharata. The Puranic stories make her a daughter and wife of Brahma. (See Viraj) She is represented as of white color, with grace-f4l appearance, wearing a slender crescent on her brow, sitting on a lotus, with a swan as her stead and veena, the stringed musical instrument in her hand. In Atharva Veda, Saraswati, identified as Vach-Viraj, is a daughter of Kama, the god of desire. The Mahabharata considers her as the mother of the Vedas. The Padma Purana mentions her as the daughter of Daksha, wife of Kashyapa, and the mother of Gandharvas and Apsaras. She is also called Sri, the resplendent, and as a river she is supposed to have been lost in the sands of Great Desert.

SARVADHARI:The 22nd year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. An individual born during this year is obedient to his parents, devoted to his teachers, valiant in his activities, quiet in disposition, and glorious in achievements.

SARVAJIT:The 21st year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. A person born during this year begins to worship Vishnu after accomplishing great deeds and spends his life performing meritorious deeds.

SARVASTAKA VARMI

The sum total of Ashtakavarga (q.v.) points. It shows the significance of different aspects in the individual's life as well as the benefic influences of the planets relative to different houses.

SASA YOGA:One of the Panch Maha Purusha Yogas (q.v.). It is produced by a strong Saturn occupying a cardinal house while occupying its own or its exaltation sign. It makes the individual command many retainues. His libidinous proclivity is unbridled. He commands over a region. He is psychologically at a point where a radical transformation in his attitude is imminent; disenchantment with sex life could lead him towards spirituality. He may turn out to be a desire less philanthropist.

SASTYAMSA:One-sixtieth part of a sign, which is equal to 30 minutes. Planetary rulership of these parts begins with the planet owning the sign, followed by the sequence of the sign lords. The presiding deities of the parts are the demons, devas, Kubera, and similar natural powers.

SAT:Ever-present reality. The Divine essence which exists, yet cannot be perceived physically, as it is Absoluteness, Be-ness itself, Brahman or, the Supreme Spirit.

SATABDIKA:A system of Dasa System applicable in case the ascendant is in Vargottama Navamsa . It is calculated by counting the birth asterism from Revati (q.v.) and dividing the number by 7. The remainder represents the planet ruling at birth. The sequence of the planets and the years of their ruler ship are given below:

Sun	5 years
Moon	5 years
Venus	10 years
Mercury	10 years
Jupiter	20 years
Mars	20 years
Saturn	30 years

SATBHISAG :The 24th asterism extending from 3060 40' to 3200 00' of the zodiac. It is ruled by Rahu, and its presiding deity is Varuna (q.v.). Its primary attribute is Sattwa, harmony. Its basic motivation is Dharma, righteousness. The asterism is also known as Pracheta , a term which is related with Manu, Daksha and Valmiki. Satbhisag is classified as service class, horse by species, demon by temperament, human by

animal type, and is related with the southern direction. It is assigned the symbol of a thousand-petal led flower which represents the hundred stars included in the constellation. It often produces psychological pain, specially in those individuals who are led on the path of spiritual enfoldment.

SATATHRIMSHATAMSA DASA:A system of planetary rulership. It is applicable especially in those births when the ascendant is in Sun's Hora (q.v.) for daytime births or in Moon's Hora for night time births.

SATI:A daughter of Daksha and wife of Rudra, i.e., Shiva. She is known as Sati because she immolated herself when her father, while performing a yajna, did not accord due respect to her husband. She then became the daughter of Himvat and Mena, and was called Uma as well as Parvati. She did penance to regain Shiva as, her husband, and was finally married to him. The word Sati is presently also used to denote a wife who burns herself at her husband's pyre. Sati means truth personified.

SATRU:Enemy.

SATTWA:Essence. The quality of purity, good-ness, balance, harmony. One of the three primary attributes, Gunas (q.v.), the other two being Rajas, activity, and Tamas meaning darkness, stag-nation, inertia.

SATTWIC HOUSES:According to some astrologers, the 1st, 4th, 5th, and 9th houses in a natal chart.

SATURN:See Sani.

SATYAM:Truth, reality. One of the 12 classes of gods, and one of the 14 lokas .

SAUKHA-NIDHI KARAKA

Venus. The planet which bestows on the individual much wealth, happiness, luxury and affable social relationships.

SAUMYA:Graceful; auspicious. One of the 9 divisions of Earth. A particular class of Pitris . The planet Mercury.

The 43rd year in the cycle of 60 Samvatsaras (q.v.) ruled by Shiva. Persons born during this year are pure, well behaved, skilled in their profession, fortunate and self-controlled. They often help the troubled and assist the sick.

SAURYA MASA,:Sun's transit from one Sankranti (q.v.) to another. The period taken by Sun in traversing a sign of the zodiac.

SAVANA MASA:The interval between two sunrises (Savana days) multiplied by thirty days. The Savana days are not always equal, so a mean duration is taken as the base.

SAWA:A concept used in Kala Chakra Dasa (q.v.).

SAYANA:Sayana means taking into account the precession of the equinoctial point (q.v.) every year. It shifts every year by a little less than a minute, and in 72 years it shifts a degree, and in 25,868 years, or approximately 26,000 years, it covers the complete zodiac. This shift is taken into account in the delineation of heavenly bodies in the Western system of astrological predictions, while the Hindu (or the Vedic) system considers the positions of planets without taking into account the precession. The difference between the Sayana and Nirayana (without taking precession into account) planetary delineations is the extent of precession, which in the year 1998 was approximately (Mean) 230 49' 45". (See Ayanamsa) Sayana or Sayanacharya was also the name of a celebrated commentator of the Rig Veda

SAYANA TULA/DAKSHIN SAMPAT:Autumnal Equinox.

SESHA/SESHANAG:King of the serpent race, or Nagas, and of the infernal regions, Patala. The thousand-headed serpent which serves as the couch and canopy of Vishnu for reclining. Sometimes Seshanag is represented as supporting the world, and sometimes as upholding the seven Patala lokas. He is said to have served as the churning cord during the churning of the ocean by the gods and the demons. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. The Puranic stories

make him a son of Kashyapa and Kadru. He is said to have incarnated as Balarama, a partial avatara of Vishnu, and the elder brother of Krishna.

SHADABALA:The 6 kinds of planetary strength recognized under the Parashari system of Vedic astrology. These are (i) Sthanbala, or positional strength, (ii) Dikbala, or directional strength, (iii) Kabbala, or temporal strength, (iv) Chestabala, or motional strength, (v) Naisargikabala, or inherent strength, and (vi) Drikabala, or the strength derived from aspects of planets.

SHAKTI:Power; sovereign authority. It is primarily of 3 kinds, viz., Prabhushakti or Prabhavashakti (the majesty of pre-eminence), Mantrashakti (the power of words or of good counsel), and Utsahashakti (the power of enthusiasm). Shakti is also the active power of a deity, represented as his wife, consort, or the female divinity. Often it is represented as the female generative organ, the counterpart of phallus which is the symbol of Shiva's creative power. The female energy of a deity is usually worshipped by Saktas, who perform rituals (and even Tantric black magic) to obtain supersensory powers and control of nature's spirits. Shakti represents cosmic feminine creative power. It is personified as Devi, Mahakali, Mahalakshmi, Mahasaraswati and their various other manifestations. Shakti stands for conscious power which is the polar opposite of pure consciousness.

Positive and passive polarized energies as Father and Mother, or Shiva and Shakti resulted from the differentiation of the Shiva-Shakti Tattwa (q.v.) which also was a manifestation of the Absolute All into the root of consciousness called Shiva and the root of power called Shakti. All subsequent manifestations of consciousness arise from Shiva and the power from Shakti.

SHAKTI YOGA:A planetary combination formed by all planets situated in the 7th, 8th, 9th, and 10th houses. It makes the individual lazy and devoid of wealth and happiness but he acquires great skill in arguing for criminal litigants.

SHAKYA MUNI:A powerful saint. An appellation of Gautama, Lord Buddha.

SHAMBALA:A mysterious and mythical locality believed to be in the Himalayas, in the sacred island of the Gobi desert. A locality mentioned in the Puranas. A seat of highly evolved divine beings.

SHANKHA YOGA:A planetary combination formed in 2 ways, viz., (i) the lords of the 5th and 6th houses in cardinal houses from one another, while the ascendant is strong, and (ii) the lords of the ascendant and the 10th house placed in movable signs while the lord of the 9th house is strong. These combinations make the individual born under them, well versed in scriptures, a man of principles and ethics, and engaged in laudable activities. Such individuals have a long life.

SHARYOGA:A planetary combination formed by the placement of all planets in the 4th, 5th, 6th and 7th houses. It makes the individual born under it cruel and related with prisons (not necessarily as a prisoner).

SHARAD:Autumn. It roughly comprises two lunar months, viz., Ashwin and Kartika. It corresponds to the period from 20th September to 20th November. This season is ruled by Mercury.

SHARDAYOGA:A planetary combination formed in two ways, viz., (i) the lord of the 10th house posited in the 5th house, Mercury placed in a cardinal house, and Sun either in its own sign or in a very strong position, and (ii) Jupiter situated in a trine house from Moon, and Mars in a trine house from Mercury. Under these combinations, an individual becomes well behaved, dutiful, God-fearing and is honored by the state.

SHARVARI:The 34th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. An individual born during this year is respectful to religion and scriptures and is devoted to gods and priests. He is fond of sweets.

SHASHTASHTAKA:Two planets in the 6th and 8th positions from each other.

SHAT RUPA:Brahma's daughter. (See Vach-Viraj, and Saraswati)

SHIKHIN:[Shikhin = pointed, proud, peacock, an arrow, a lamp, a bull, a horse, a mountain. A religious mendicant, a Brahmin]. The planet Ketu, the south node of Moon.

SHIROVINDU:Zenith.

SHISHIR:The cold season comprising the two lunar months of Magha and Phalguna which approximately correspond to 20th January to 20th March. Saturn rules this season.

SHISHUMARA:The heavenly porpoise. The planetary sphere, which, as described, in the Vishnu Purana, has the shape of a porpoise, Vishnu being seated in its heart, and Dhruva (q.v.), the pole star, in its tail. As Dhruva revolves, it causes Sun, Moon, and other planets to go round, and the asterisms follow in its circular path, for all the celestial luminaries are, in fact, bound to the pole star by an aerial cord. The Vishnu Purana further states that the person who sees the constellation redeems his sins for a very long time.

SHIVA[Shiva = auspicious, propitious]. The third person of Hindu Trinity known as Shiva, the destroyer, while the other two are Brahma, the creator, and Vishnu, the preserver. Shiva is also known as Shankar (meaning he who confers happiness and prosperity), Mahadeva (the great, lord), Bholenath (the lord of primeval innocence), Trilochan (the person with three eyes) and Rudra (the fierce). He is considered as Yogishwar, the ultimate objective of all yogis.

The Puranic stories describe Mars as arising from the sweat of Shiva when he was extremely desolate in the absence of his consort, Parvati. Kartikeya (q.v.) was born of his virility to destroy the demon Taraka. Shukra, Venus, rose from his sexual impulse aroused by the seductive appearance of Vishnu, a form in which he (Vishnu) had beguiled and destroyed Bhasmasura, a demon, who had become almost invincible due to Shiva's boon.

SHIVA YOGA:The planetary combination formed by the placement of the lord of the 5th house in the 9th house, the lord of the 9th house in the 10th house, and the lord of the 10th house in the 5th house. The combination makes the individual born under it an invincible conqueror, an eminent scholar and a religious person.

SHOBHAN:See Sobhakrita.

SHOBRAKRITA/SHOBHAN:The 37th year in the cycle of 60 Samvatsaras. It is ruled by Vishnu. Persons born during this year are balanced, quiet, courageous and charitable in disposition.

SHODASAMSA:One-sixteenth (1/16) part of a zodiacal sign, each part being equal to 10 52' 30". The planetary ruler ship over these parts begins with cardinal signs: the first Shodasamsa in cardinal signs is ruled by Mars, the ruler of Aries; in fixed signs. Sun, the ruler of Leo, becomes the first ruler; and for common signs, the ruler ship begins with Jupiter, the ruler of Sagittarius. The deities presiding over them follow the cyclic order of Brahma, Vishnu, Shiva and Surya consecutively. The second and subsequent ruler ships are assigned to the lords of the next signs. For example, in the series with Jupiter as the initial ruler, the subsequent parts are ruled by Saturn (the lord of Capricorn), Saturn (the lord of Aquarius), Jupiter (the lord of Pisces) and Mars (the lord of Aries) and so on.

SHODASHOTRI SYSTEM:The Data system (q.v.) applicable to an individual born under Chandra Hora, (q.v.) the darker half of a lunar month, but under the Sun Hora if born during the brighter half of the lunar month.

Direction (q.v.) under this system is worked out as follows. Birth asterism is counted from Pushya and is divided by 8; the remainder gives the planetary ruler ship at birth. If the remainder is 1, it indicates the ruler ship of Sun. The sequence and the period of ruler ship of different planets are as follows:

1=Sun, 11 years; 2=Mars, 12 years; 3=Jupiter, 13 years; 4=Saturn, 14 years; 5=Ketu, 15 years; 6=Moon, 16 years; 7=Mercury, 17 years; and 8=Venus, 18 years. Rahu does not have ruler ship under this system.

SHRAVANA:The 22nd asterism extending from 2800 00' to 2930 20' of the zodiac. It is ruled by Moon; its presiding deity is Vishnu. Its basic attribute is Sattwa, harmony. Its primary motivation comes from Artha, the goal-directed activity. It is symbolized by an ear; sometimes an arrow is inscribed for it.

It is an outcaste by class, a monkey by species, a man by temperament, and a quadruped by animal type. It is related with north direction. It leads the individual to an inner understanding of spiritual life, conformity with traditional values and makes him a sustaining force for the society.

SHRI YOGA:The planetary combination constituted by the lords of the 2nd and 9th houses together in a cardinal house along with its lords while Jupiter is expecting this house. The combination enables the individual to attain an eminent position in the society and honor by the state. The combination begins giving results after the age of 22 years.

SHRIMAD YOGA:A planetary combination formed by the lords of the 9th and 10th houses in a cardinal position from each other, while the ascendant is expected by Jupiter. An individual born under this combination is proficient in his profession, charitable in disposition and is respected by the society.

SHRIMUKH:The 7th year in the cycle of 60 Sanivatsaras (q.v.). It is ruled by Brahma. Persons born during this year are rich, religious, arrogant, and traders of metals.

SHRINATH YOGA:A planetary combination formed by the placement of the lord of the 7th house in the 10th house, and the lord of the 9th house placed with the lord of the 10th house. If the lord of the 7th house or the lord of the 10th house is exalted, the combination becomes very powerful. It makes the individual born under it equivalent to Indra (q.v.), the god of gods: he enjoys much power, status and wealth. He lives a very long life.

SHRIGASTAK YOGA:A planetary combination formed by the placement of all planets in the ascendant, 5th and 9th houses. It makes the concluding part of one's life happy and contented.

SHUBHA;Auspicious. Benefices, viz., Jupiter, Venus, Mercury and a strong Moon

SHUBHA YOGA:The lord of the Navamsa sign of the lord of the 9th house in exaltation while the lord of the 2nd house occupies the 9th house-this combination constitutes Shubha Yoga. An individual born under it is learned, well behaved, polite and devoted to religion. He lives a long life.

SHUBHKRITA:The 36th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. Persons born during this year are dutiful, graceful, wise, religious, austere, and protective of their subordinates.

SHUBHAKARTRI YOGA:An auspicious combination formed by the flanking of a planet or a house by two benefices in strength. It leads to unexpected support in life in relation with the planet/house concerned.

SHUKLA:White. It is also the name of the 3rd year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Brahma. Persons born during this year are pure at heart, quiet, gentle, fond of women, philanthropists, but (personally) poor.

SHUKLAPAKSHA:Brighter half of a lunar month.

SHUKRA/SHUKRACHARYA,:The planet Venus and its regent. The Puranic stories relate his birth with the downward movement of Shiva's creative fluid aroused by the ' seductive form of Vishnu, which he had assumed to beguile Bhasmasura, a demon, to his destruction. Shiva wanted to see that form at the instance of Parvati.

Shukracharya is said to be the priest of Bali and other Daityas which made him Daityaguru, the preceptor of demons. He is one-eyed, the other one having been destroyed when Bali was preparing to offer his entire kingdom to Vamanavatar (q.v.) in fulfillment of his vow of gift which Shukra wanted to stop as he did not approve of the gift.

He is also said to possess the ambrosial drink, Mritasanjivani, which could bring the dead to life. He is also identified with Usana, who authored Dharma Shastra, the code of righteous

living. Shukra is also known by his patronymic Bhargava, as well as by Bhrigu and Kavi. Venus, the planet, is presided over by Kamadeva, the Indian Cupid. Shukra represents semen virile and is the signification of wife, marital felicity, conveyance, perfumes and ornaments. Venus is watery as element, phlegmatic in body humors and white in color, Brahmin by caste, young in appearance and is related with the south-eastern direction. It is Raja sic by temperament, strong in the afternoon, aquatic and biped by species, and has a strong affinity to diamond. It is auspicious in its effect. Venus owns Taurus and Libra. It is exalted in Pisces and is debilitated in Virgo.

SHULA YOGA:See Sankhya Yoga. It is one of the Sankhya Yogas. Individuals born under it are short-tempered, fond of material attainments but very poor. The physical body bears marks of physical injuries.

SHVETA:White. The planet Venus. One of the minor dwipas (islands) in Puranic stories which in occult literature is described as the "White Island". Sometimes it is considered as another name for Shambala (q.v.).

SIDDHA:Accomplished. Semi-divine beings of great purity and holiness. They are so characterised by possession of eight Siddhis (q.v.).

SIDDHANTA:[Siddhanta = established doctrines]. An aspect of astrological science which lays down rules for the determination of planetary positions. Surya Siddhanta deals with Sun, taking into account the part of ecliptic, the tilting of Earth's axis, solar transits in zodiacal signs, solar ingress and such other details

SIDDHARTH:One who is born to accomplish his desire. A name given to Gautam Buddha at his birth. It is also the name of the 53rd year in the cycle of 60 Samvatsaras (q.v.), ruled by Shiva. Persons born during this year are learned, well-versed in Vedic scriptures, quiet, philanthropists, tender at heart and are respected by the state.

SIDDHIS:Accomplishments. Superhuman or supernatural powers achieved by yogic practices. Attributes of perfection. The eight Siddhis for men are (i) Anima, the power to become as small as an atom; (ii) Laghima, the power to assume excessive lightness at will; (iii) Prapti, the power to obtain anything which is desired; (iv) Mahima or Garima, the power to increase one's size at will; (v) Ishitwam, the assumption of superiority or greatness; (vi) Prakamyam, acquisition of irresistible will; (vii) Vashitwam, the power to hold others in subjugation to one's will; and (viii) Kamawasayitha, the power to control one's passions and desires. Patanjali, in his Yoga Sutras, has listed 29 Siddhis which inter alia include Prajna, the attainment of the light of higher consciousness; and Atitanagat Jnanam, the knowledge of the past and future; the power to make an object invisible; the power to make any sound inaudible; and the knowledge of the time of one's death.

SIDEREAL DAY:The interval between two successive passages of the vernal equinoxes (q.v.) over the meridian, being about 4 minutes shorter than a mean solar day. Sidereal hour is 1/24th part of the sidereal day.

SIDEREAL LIGHT:Light pertaining to the stars. A term used in spiritual literature where it refers to influences- emanating from stellar regions. It is generally associated with Paracelsus. It is a concept analogous to the later concept of the Astral Light (q.v.). Sidereal light, astral light and Akasha are identical concepts referring to the "mysterious all-pervading cause": they are the mysterious living as well as the indwelling fire in every form of manifestation, which expresses itself through phenomenalisation of primeval subjectivity, Neumann. The planets, through their radiance, externalize this inherent subjective core of the primordial essence.

Time measured by, apparent diurnal motion of stars. At any moment of time it is defined as the "west hour angle of the first point of Aries (vernal equinoctial point) from the upper

meridian of the place," hour angle being the angular distance on the celestial sphere measured west-ward, along the celestial equator from the meridian to the hour circle that passes through a celestial object, while hour circle is a great circle on the celestial sphere that passes through the celestial poles and a perpendicular to the celestial equator.

Sidereal time means time determined by or from the stars. It is time determined in relation with the passage of Sun across the meridian: at mean noon, 12 o'clock local mean time (LMT) on any day, sidereal time is the Right Ascension (q.v.) of the fictitious mean Sun which is defined as the tropical mean longitude of Sun at the moment, as affected by mean aberration. Sidereal time system is derived from Earth's rotation with respect to the stars. The duration of sidereal day in mean solar time is 23 hrs 56 min. 4.091 sec.

SIDEREAL YEAR:The duration of time equal to the interval representing the time required by Earth to complete one revolution around Sun, measured with relation to the fixed stars.

SIGNIFICATOR:Karaka. Planet's basic operational base, agency or the impulse, e.g., Sun is the significator of father; Moon, of mother, Mercury, of intelligence; and so on.

SILENT WATCHERS:The Virgin Ascetics. The Kumars (q.v.) are said to be the Silent Watchers, who, from the fourth cosmic plane, known as Janahloka in Puranic literature, are said to be watching the operation of the evolutionary impulses and are supposed to intervene only in the improbable event of any catastrophic deviation from the destined course.

The Puranic legends also speak of these Virgin Ascetics as being manifested (or born) of Brahma for the purpose of starting generative creation, but they abstained themselves from it considered it to be an impure act, and stayed only at the higher planes.

SIMHA/LEO:The 5th zodiacal sign. See Leo.

SIMHASAN YOGA:A planetary combination formed by the planets occupying the 6th, 8th and 2nd houses from the ascendant. The combination places the individual at the centre of authority and power.

SIRSHODAYAA:See Pristodaya.

SITA:[Sita = A furrow]. In the Vedas, Sita is the furrow, or husbandry personified and worshiped as a deity presiding over agriculture and fruits. In the Ramayana, Sita is described as the daughter of Janaka, the king of Videha, and the wife of Rama (q.v.). The Vedic idea still adhered to her, for she is said to have sprung from the furrow: she arose from the earth when Janaka was plugging his fields. She is said to have lived in Satya Yuga as Vedavati. She and Goddess Lakshmi are supposed to be the same person.

SKANDHA:See Kartikeya.

SOLAR INGRESS:Entry of Sun in a sign. It refers to Sun's transit at its longitude as in the natal chart. The planetary positions at this epoch 'indicate the events likely to occur during the year.

SOLSTICE:Either of the two points in Sun's path at which it is farthest north or south from the equator.

SOMA:The juice of a climbing plant (*Asclepiasacida*), which when extracted and fermented, forms a beverage, offered in libations, to the deities, and is drunk by the Brahmins. In the Rig Veda, it was elevated to the position of a deity, and represented to be primeval, all powerful, healing all diseases, bestowed of riches, lord of other gods, and even identified with the Supreme Being.

Soma is also the presiding deity of Moon and is said to have abducted and seduced the wife of Brihaspati (Jupiter), which resulted in the war between gods and demons as well as in the birth of Buddha, the planet Mercury. (See Moon)

SPASTHA:Details of the longitude of a planet; extension of a house division (Bhava) and of its cusp.

SPHUTA:[Sphuta = opening, blossoming]. Calculations relating to the possibility of having an offspring. Three important sphutas are considered in this regard: (i) Beeja (seed) sphuta, (ii) Kshetra (field) sphuta, and (iii) Putra tithi (opportune date for impregnation) sphuta. Beeja sphuta is obtained by adding the longitude of Sun, Venus and Jupiter in the husband's chart. The sum indicates a sign and its Navamsa. If both of these are in odd signs, virility is present and the chances of an offspring are good. If both are in even signs, virility and the chance of progeny are both absent. If one is odd and the other is even, the progeny may be delayed.

Kshetra sphuta is worked out by adding the longitudes of Jupiter, Moon and Mars in the wife's natal chart. If the sign and Navamsa thus obtained are both in even signs, fertility and chances of progeny are assured. In case both are in odd signs, the progeny will be delayed or even denied. If one is odd and the other is even, there may be a delay but the progeny can be expected. Putra tithi sphuta is decisive in progeny prediction. It is determined as follows: Multiply the longitudes of natal Moon and Sun separately by 5, subtract the result obtained from Sun from that of Moon, and convert the result into degrees, minutes, etc. Divide it by 12. The quotient plus 1 gives the tithi required. If this is less than 15, it is deemed to be in the dark half, and if the remainder is less than 6, the tithi is in the first half. If it is more than 6, it would be in the second half. Impregnation during this period has greater chance of fertilization.

STAMBHAN:Stillness of a planet when it changes its course either due to retrogression or of direct motion

STARS, FIXED:Asterisms (q.v.), also known as Lunar Mansions and Nakshatras. Groups of stars which always maintain a fixed relative position among themselves.

STELLAR ASTROLOGY:Astrology based on stars. Hindu astrology is stellar as it is based on a fixed constellational or stellar zodiac. Under this system, Data system is stellar, interpretation is stellar and the casting of horoscope is stellar.

STHIRA RASIS:Fixed signs of the zodiac, viz., Taurus, Leo, Scorpio and Aquarius.

STRI KARAKA:Signification of wife. Venus is the signification planet for wife.

SUBHANU:The 17th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Brahma. Persons born during this year are engaged in meritorious deeds; are recipients of unexpected support from others, but sometimes meet severe misfortunes. They are renowned for their collection of precious objects of art.

SUCCEDENT HOUSES:The 2nd, 5th, 8th and 11th houses in a natal chart. These are also known as Panaphar houses.

SUDRA:A class of people whose main task in ancient society was to assist and help others for meeting the needs of their everyday life. They are supposed to have arisen from the feet of Brahma. Many of the planets and asterisms have been classed as Sudras to indicate some of the traits of their basic impulses.

SUKHASTHANA:The 4th house in a natal chart. It represents the nadir and signifies mother, fixed assets, residence, conveyance, emotion and intellect.

SUKSHMA:[Sukshma = minute, subtle]. In Directional calculation, the 3rd degree relationship of a planet, after Mahadasa and Dasa of a planet. Sukshma Dasa is the sub-sub-period of a planet.

SUNAPHA YOGA:One of the planetary combinations formed by a non-luminary occupying the 2nd or the 12th house from Moon sign. If both the sides are thus occupied, Duridhara yoga is formed; if only the 2nd house is occupied, the combination is known as Sunapha yoga; and when only the 12th house is occupied, the combination is called Anapha yoga.

All these are auspicious combinations leading to affluence, high social status, pleasing personality and agreeable disposition of the person- concerned. Under Anapha yoga, the individual acquires his wealth and power by his own efforts. Under Anapha yoga, the

emphasis is on exceptional and meritorious deeds and social interactions, which enable the individual to have sensual gratification as well. Under Duridhara yoga, one becomes learned, charitable, extrovert and commands a large retinue. He easily overcomes his opponents and adversaries.

SURAAT:The solar ray which is said to concretize itself as Saturn.

SURYA:Sun or the deity presiding over the planet. One of the three chief deities, along with Indra and Agni (fire), in the Vedas. The Puranic stories make him the son of Kashyapa and Aditi . In the Ramayana, he is referred to as a son of Brahma. Sun is represented as moving in a chariot drawn by seven horses with Aruna (q.v.) as his charioteer. He is the supreme deity presiding over the entire manifestation. Yama, the god of death, and Yamuna, the celestial river, the two Ashwinis (q.v.) are said to be his offspring. Surya is also the father of Manu . The number 12 is related with the Adityas in the different forms of the Sun.

The disposition of Sun in any horoscope indicates the central spiritual impulse in the individual, the quest of his soul and the eminence he' can attain. Sun is the signification of Atma, father, health, intuition, official status, understanding of the mysteries of life and inner government of the world. He is said to be the king of the planetary hierarchy.

Sun controls the bones in the human body. Astrologically he is fiery in element, bilious by body humor, warrior by class, old in age (for experience and wisdom), male by sex, and related with the eastern direction. Sun represents Sattwic attribute. He represents gold, is powerful during midday, and is fierce in temperament. Sun has special affinity for forests, temples and summer season, which indicate its sway over occult initiations in occult wisdom.

Sun rules over Leo, is exalted in Aries and is debilitated in Libra. It has strong harmonious relationship with Mars and Jupiter, and is inimical with Saturn, though the latter is said to be his offspring.

SURYA SIDDHANTA:A celebrated work on astronomy supposed to be revealed by Sun.

SUSHUMNA NADI:One of the principal rays of Sun; it is said to be the ray which gives radiance to Moon. Sushumna Nadi also refers to a particular artery of the human body around the spinal cord, in between Ida and Pingala,

SUSHUPTI:Profound sleep. One of the four stages of consciousness, viz., legato (waking state), Swapna (dream state), Sushupti (profound sleep), and Turiya (Samadhi state).

SUTRATMA:[Sutra = thread; Atma = Self]. Thread--Self, so called because the permanent atoms of various bodies (cf. Sheaths) are strung on a Buddhic-web. It is also known as the thread of spirit, the immortal ego, the individuality, which incarnates one life after the other and upon which are strung like beads on a string, his countless personalities. The universal life-supporting air, Samashti Prana, the universal energy.

SWARGA:Heaven, paradise; the abode of Indra (q.v.) and of the gods. Also called Svarga loka (q.v.), one of the 14 lokas.

SWABHAVAT:That which exists in its own nature. World substance and stuff, rather than which is behind it, the spirit and essence of the substance. The term comes from Subhava (Primeval nature) or Swabhava (inherent or basic nature). The word is composed of three words, viz., Su, good, perfect, fair; Sva, self, its own, basic, inherent, and Bhava, being or the state of existence. Swabhavat refers to that from which all nature proceeds and returns into it at the end of the life cycle. It is also said to be the "plastic essence of matter."

SWAHA:[Swaha = offering]. Daughter of Daksha and Prasuti. She was the wife of Vahni or Fire, or of Abhimani, one of the Agnis.

SWASTIKA:A mystic religious mark placed upon persons or things. It denotes good fortune and stands for cosmic unity. The hands of Swastika are reversed in Janis. In Masonic teachings, it stands for "the most ancient Order of the Brotherhood of the Mystic

Cross." In esoteric philosophy, it is considered the most mystic and ancient diagrams. 'It is said to be the originator of the '49 Fires' by friction. The symbol is supposed to be enshrined on Lord Buddha's heart, and therefore called 'the Heart's Seal! According to Blavatsky, it was laid on 'the breast of departed initiates after their death.' As a mystic symbol, it is used in some form or the other in many world religious esoteric philosophies and literature. It represents manifestation at all levels in essence.

SWATI:[Swati = sword]. The 15th asterism extending from 1860 40' to 2000 00' of the zodiac, under whose impact rain-drops falling within oyster shells are believed to produce fine quality pearls. The asterism is ruled by Rahu, and its presiding deity is Vayu. Its primary motivation comes from Artha , its basic attribute is Tamas, inertia. It is classified as butcher by class, buffalo by species, godly by temperament and human by animal type. It is related with the northern direction. The asterism is symbolized by coral and sometimes by sapphire.

Swati is characterized male by sex. It provides fiery passion and arouses the urge for pleasure seeking activities. The asterism leads to self--centeredness, but esoterically it leads to psychological transformation leading to expansion of spiritual consciousness.

SWAVEDAMSA:Also known as Chatwarimshamsa (1/40th part of a zodiacal sign). Each part of it comprises 45 minutes. Plan-eatery ruler ship over each of these parts is decided according to their being in odd or in even signs. The planetary ownership in odd signs begins with the lord of Aries at its first part and every successive part is ruled by the lord of the following sign. Similarly, the lordship for even signs, the ruler ship of its first part begins with that of the lord of Libra, and each successive part is ruled by the lord of the following sign in their circular order.

SWAYAMBHU:The self-existent. A name of Brahma, the creator.

TAJAKA :An astrological system primarily concerned with horary predictions.

TAMAS :[Tamas = darkness, dullness, inertial. One of the three primary attributes, Gunas, the other two being Sattwa (harmony) and Rajas (activity). (See Gunas)

TAMASIC HOUSES :The 3rd, 6th, 8th, and 12th houses in a natal chart, according to some astrologers.

TANMATRA :Prime qualities, e.g., sound, touch, sight, taste, and hearing, connected with Bhutas (q.v.) and Indriyas (q.v.). (See Bhutas)

TANTRA :A religious treatise related with magical and mystical formularies for the worship of deities, or attainment of superhuman powers. Tantriks i.e., those who attain perfection in this practice, worship Devi (q.v.), the female creative power of deities personified as Shakti. Some Tantras contain sexual rites and practices. Knowledge of real (spiritual) Tantras is highly secretive and available to only a few yogis of very high order.

TAPAS :[Tapas = warmth, penance, austerity]. Meditation with self-denial. Sacrifice of material desires as an oblation to primordial fire to establish union with life essence. Mars is the planetary, deity leading to austerity. Tapas is the fire which burns all material and gross impurities in one's life.

TARA :A star; a nakshatra; or planets in general. The wife of Jupiter (Brihaspati) who was seduced by Soma (Moon) (q.v.), from whom Budha (Mercury) (q.v.) was born.

Tara was also the name of the wife of the ape-king Bali and the mother of Angadh. After Bali's death, she was taken as wife by his brother, Sugriva, who helped Rama in searching for his abducted wife, Sita, and assisting him in his war against Ravana.

TARA DASA :A system of planetary ruler ship. (See Direction) Under this system, the planetary strength of planets in the cardinal houses determines the initial ruler ship of the planet; the sequence and the years of planetary ruler ships are identical to Vimshottri Dasa

TARAKA :A demon son of Vajranaka. His austerities and devotion to Brahma made him arrogant and formidable to the gods. As he could be killed only by a 7-day-old son of Shiva,

according to the boon he had received from his lord, which was seen-tingly an impossible condition as Shiva was always in deep Tapas, with no possibility of his semen virile taking a downward direction. At the behest of the gods, Kamadeva (q.v.) disturbed the meditation of Shiva and was in turn reduced to ashes when an infuriated Shiva opened his third eye. In the process, the gods succeeded in having Skandha (q.v.) born from the semen virile of Shiva, who finally destroyed the demon.

Taraka is also the name of a female daitya who was the daughter of Yaksha Suketu and Sunda, and was the mother of Marichi, who was a great seer. She was killed by Rama, though reluctantly, at the behest of Vishwarnitra.

TARAK MAYA The war between the gods and the demons for rescuing Tara (Tarak), the wife of Brihaspati (Jupiter), when she was abducted and seduced by Soma which resulted in the birth of Mercury. The war took place because Soma did not wish to part with Tarak while the latter was unwilling to return to Brihaspati or to reveal who the real father of Budha (Mercury) was. Brahma had to intercede to settle the matter,

TATTWA :First principle of primary substances. The basic nature of a thing or a being. The real nature of human soul or the material world, identical with the Supreme Spirit that pervades the universe. Blavatsky considers Tattwa as the Eternally existing That and states it to refer to the abstract principles of existence or categories, physical and metaphysical.

The essential ingredients of cosmic creation are classified as Tattwas. Sankhya (q.v.) enumerates 24 of them. The five most important Tattwas are Akasha (sky, ether), air, fire, water and earth. (See Bhutas, Tanmatras, and Indriyas)

The various planets, signs of the zodiac and asterisms are related to the different Tattwas. Sun and Mars represent Agni, or fire; Moon and Veilus Apasa, or water; Mercury Prithvi or Earth; Jupiter Akasha, or sky; and Saturn Vayu, or air.

Among the zodiacal signs, Taurus, Virgo and Capricorn are related with earth; Gemini, Libra and Aquarius with air; Cancer, Scorpio and Pisces with water; and Aries, Leo and Sagittarius with fire. The relationship between asterisms and Tattwas are as follows:

Fire: Utra Phalguni (12), Hastha (13), Chittra (14), Swati (15), Vishakha (16) and Anuradha (17)

Water: Aridra (6), Punarvasu (7), Pushyami (8), Ashlesha (9), Makkha (10), and Purva Phalguni (11)

Earth: Ashwini (1), Bharani (2), Krittika (3), Rohini (4), and Mrigashirsha (5)

Akasha: Dhanistha (23), Satbhisag (24), Purva Bhadrpadapa (25), Uttara Bhadrpadapa (26) and Revati (27)

Air: Jyeshtha (18), Moola (19), Purva Ashadha (20), Uttara Ashadha (21) and Shravana (22)

TIME, EQUATION OF :Difference between mean and true solar days. Generally the watches are set to indicate the mean solar time which has a longer constant equal to the annual mean of true solar days. In order to find out the true solar time, equation of time is used which is provided by the corresponding difference for a given moment, between the mean time and the true time. This difference is generally given in Ephemeris's, for the midday's. Thus the equation of time (± 15 mins.) signifies that the true Sun passes the Meridian within the given difference.

TITHI/LUNAR DAY :The are covered by Moon in its transit away from Sun, computed for the moment of its conjunction with Sun to its true longitude at the moment of the epoch. It is obtained by subtracting the Longitude of Sun from the longitude of Moon. A tithi is completed when the longitude of Moon gains exactly 12 degrees or its multiple on that of Sun and therefore there are 30 tithis in a lunar month.

TITHI SPHUTA :The day appropriate for impregnation. (See Sphuta)

TRANSIT :Passage of a planet through any zodiacal sign. Transits produce fructification of any anticipated planetary effect.

TRIKONA/TRINE HOUSES :The 5th and 9th houses in a natal chart. Ascendant is considered both a trine as well as a cardinal house.

TRIKONA DASA :A system of planetary direction in which the most important sign among the 1st, 9th, and 5th houses determine the sequence. Otherwise, it is similar to Chara Dasa (q.v.). The sequence differs for odd and even signs.

TRIKONA, MOOL :Mool Trikona position gives a strength of 90 per cent to a planet; while in exaltation, it secures 100 per cent strength; and in its own sign, 80 per cent. Mool Trikona positions of different planets are as follows:

Sun: Leo 200; Moon: Taurus 270; Mars: Aries 120; Mercury: Virgo 160-200; Jupiter: Sagittarius 100; Venus: Libra 150; Saturn: Aquarius 200.

TRILOCHAN :An epithet of Shiva because he possesses three eyes. Literally, it means the one who has three eyes.

TRISHAMSA :One-thirtieth division of a sign, but classified differently for odd and even signs. The divisions are grouped in five categories, each having special characteristics. The ownership of these parts is assigned to only five planets, which excludes the luminaries as well as the nodes.

TRIMURTI : 'Three faces', or 'Triple form'-the Hindu Triad or Trinity comprising Brahma (Creator), Vishnu (Preserver), and Shiva (Destroyer). The Vedic Trinity consists of Agni (fire), Vayu (air), and Surya (Sun). Brahma is the embodiment of Rajas, the quality of passion or desire leading to royal activities which cause manifestations to arise; Vishnu is the embodiment of Sattwa, the righteous disposition expressed as piety, mercy, sustenance by which the universe is preserved; Shiva, or Rudra, is the embodiment of Tamas, the attribute of darkness, wrath, the Great Void or the destructive fire by which everything is dissolved to its ultimate constituent. The three exist in one and one in three.

Trimurti also stands for the three qualify active guans or attributes of the universe differentiated as spirit and matter; these attributes represent the three inherent, self-formative, self-preservative and self-destroying, aspects of the universe which lead it ultimately to regeneration and perfectibility.

TRINE HOUSES

See Trikona.

TRIPATAKI CHAKRA :A planetary combination formed by all planets, except Jupiter and Mars, afflicting ascendant and Moon. It is an inauspicious combination leading to misfortune and frustration in life.

TRISHNA :Desire for sentient experience. An important impetus for materialization and life on Nivritti Marg (q.0).

TRITHIEYA-EKADASA :Planets placed 3rd and 11th from one another.

TROPICAL LONGITUDE :Longitude of a celestial body measured as an arc of the ecliptic (q.v.) between the vernal equinoctial point and the meridian of the body (the perpendicular arc to the ecliptic drawn through the body). It takes into account the precession of equinoxes (q.v.) in relation to zodiacal signs whereas the sidereal longitude of a planet is measured along the fixed zodiac.

TROPICAL ZODIAC :Zodiacal signs beginning with the zero degree of Aries taking into account the precession of equinoxes.

TUNGA-HRASH :Debilitation.

TUNGA RASI :Exaltation sign of a planet.

TURIYA :Fourth state of consciousness. The state of highest level of consciousness; the Nirvanic state of Samadhi (q.v.). It is beyond the three lower levels of consciousness, viz., waking (Jagrat), dreaming (Swapna) and deep sleep (Sushupti).

TVASTRA :The divine artisan. A Vedic deity considered in the Rig Veda as the ideal artist. A name for Brahma Prajapati, the celestial architect. He wields the great axe and forged the thunderbolt of Indra. He is the vivified and bestowed of long life. He imparts generative power and bestows offspring. He created Brahmanapati (Jupiter), generated fire along with heaven and earth, and also the waters and the Bhrigus who were the ancestors of Venus.

TVASTRI :Daughter of Tvastra, the celestial architect. She was a wife of Sun

UDANA :Vital air that rises up the throat and passes into the head. The Buddhists consider it an expression of joy and praise. (See Prana)

UDYAMA :Strenuous or assiduous efforts; firm resolve; striving hard. The 3rd house in a natal chart is related with Udyama or personal initiative and self-exertion.

UPACHAYA :Progress; expansion. The 3rd, 6th, 10th, and 11th houses in a natal chart.

UPADANA :Acquiring; withdrawal; material cause. Used in connection with assuming of a form or manifestation. Withdrawal of activities of the sense and perception from the external world and its object. The material out of which everything is made. Natural or immediate cause.

UPADHI :Upa (near) + dha (to place, offer). Disguise; body; attribute. Upadhi is of 4 kinds, viz., caste or category (jati), attribute (guna), action or function (kriya), and name, appellation (sanjana). A specific case for a general effect.

UPAGRAHA :Minor planets; invisible or shadowy planets or satellites, e.g., Dhuma, Vyapata, Parivesh, Indrachap, etc.

UPAKETU :One of the invisible or shadowy planets (See Upagraha). It is one of the following 9 invisible minor planets: (1) Kala, (2) Parivesh, (3) Dhuma, (4) Ardhaprahara, (5) Yamakantaka, (6) Indrachapa, (7) Gulika, (8) Dyuteepath, and (9) Upaketu. They are related with Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu, respectively. The longitudes and their positions in a natal chart are calculated according to well-established rules. They produce results like other results.

UPANISHADS :Esoteric doctrine. The Upanishads are ancient religious discourses between the seer teachers and their earnest disciples. Many of the Upanishads form parts of the Vedas. There are probably more than 150 of these works. The objective of these treatises is to ascertain the mystic sense of the Vedic texts, so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the nature of soul, and the connection between mind and matter. The discourses, often in the form of dialogues, are aimed at arousing the intuitive understanding of the wisdom rather than laying down well-defined doctrines.

The word 'Upanishad' signifies "seating together" as well as "that which destroys ignorance and leads to liberation." The central theme of all Upanishads is to provide an insight into this liberating principle.

The Rig Veda has an Upanishad called Aitreya. The Taittiriya Samhita of the Yajur Veda has an Upanishad of the same name. The Vajasaneyi Samhita has the Ishopanishad, and attached to the Shatapatha Brahmana it has the Brihad Aranyaka. Sama Veda has the Kena and Chhandogya. Atharva Veda has the Katha, Prashna, Mundaka, Mandukya and others, about 52 in number. These are the most important of the Upanishads.

URDHWA :Zenith; upwards.

USHA/USHAS :The dawn. She is the daughter of heaven, and the sister of night. "Dawn, daughter of Heaven and Night, her sisters are obverse and reverse sides of the same eternal Infinite"-Sri Aurobindo. Often said to be a charioteer of Sun, she is sometimes referred to as his sister and sometimes his daughter. Dawn is said to be the image and godhead of the opening out of the supreme illumination on the night of our human ignorance: she rises with the radiances of her Truth, and with the bliss of her boons. She presents one of the most beautiful myths of the Vedas and is enveloped in poetry (Dowson). She does not

despise the small or the great, she brings wealth; she is always the same, immortal, divine; age cannot touch her; she is the young goddess, but she makes men grow old.

Usha is also the name of a daitya princess who fell in love with a prince she saw in her dream. From a sketch done by one of her favorite companions, the prince was identified as Aniruddha, the grandson of Krishna. The prince, by magical powers, was brought to Usha, and was kept captive by binding him with serpent bonds. After a fight, Krishna rescued Aniruddha and took him and his wife Usha to Dwarka.

USHANASIKA :A period of malefic influence. It is personified as a black shining figure with 7 faces, 7 arms, and a tail with glowing hair standing erect, on the head. It moves forward destroying everything.

Ushanasika pervades for 7 ½ ghatis (or 3 hours) after the first ghati in Ashwini, for 5 ghatis after 55 ghatis in Bharani, and for 2 ghatis after 21 ghatis in Kritika; Ushanasika's periods are in the same order for the next four groups of three asterisms each till the 15th constellation Swati. The remaining 12 asterisms are divided into four groups of 3 asterisms each. For the first group, this malefic influence pervades the first 8 ghatis of Vishakha, 8 ghatis after the 52 ghatis of Anuradha, and 10 ghatis after the 20 ghatis in Jyeshtha. In other words, for the first 15 asterisms the latter half of the Amsakas fall in Aries, the last ghatis of Amsakas fall in Scorpio, and the 9 ghatis after 6 ghatis for the Amsakas fall in Capricorn and form the Ushanasika period.

For the remaining asterisms, from Vishakha to Revati, the first 8 ghatis of the Amsakas falling in Aries, the last 8 ghatis of the Amsakas falling in Scorpio, and the last 10 ghatis of Amsakas falling in Capricorn are Ushanasika period.

The malignant influence of this malefic influence is avoided in all considerations under horary and electional (muhurtha) astrology. While examining charts in relation with diseases, accidents, losses, if the Ushanasika is taken into account, much accuracy is ordinarily claimed.

UTTAM-VARGA :Auspicious situation. [See Varga]

UTTARAYANA :The movement of Sun to the north of the equator; the period following summer solstice

VACH :Speech. The subjective creative impulse, which emanating from the Supreme Creative deity, Prajapati (q.v.), became manifest as Word the beginning of cosmic ideation. It has been variously described in religious scriptures. In the Rig Veda, Vach appears as the personification of speech by which knowledge was communicated to man. Vach is described as the melodious cow "which milked forth sustenance and water," which yields us nourishment and sustenance. She has been described as the mother of the Vedas, the wife of Indra, the one which contains within herself all worlds. In the Atharva Veda she is identified with Viraj, and is the daughter of Kama (desire). The Mahabharata says, "A voice derived from Brahma entered into the ears of them all: the celestial Saraswati was then produced from the heavens." The Bhagavad Purana, describes Brahma dividing himself into Brahma-Viraj and Vach-Viraj, or Sat Rupa. In Padma Purana, she is described as a daughter of Daksha, the wife of Kashyapa, and the mother of Gandharvas and Apsaras. Blavatsky calls her 'the female logos'.

Astrologically, the 2nd house in a natal chart represents the house of Vach.

VAHAN :A stead, a vehicle, a chariot, an animal which can be ridden. Most of the gods are represented as having animals as their vahanas. Brahma has a hamsa, swan; Vishnu has Garuda, half-eagle, half-man; Shiva has Nandi, a bull; Indra has Airavata, an elephant; Yama, a buffalo; Kartikeya, a peacock; Kamadeva, Makara, or a parrot; Agni, a ram; Varuna, a fish or Makara; Ganesha, a rat; Vayu, an antelope; Saturn (or Sani), a vulture; and Durga, a tiger. In the Hindu scriptures, Vahan represents the nature of the manifesting impulse of the deity who is supposed to possess that stead.

VAIKHARI :Speech in its fourth stage of articulation, the first being the stirring of air or breath, second, articulation or utterance, the third is utterance of sound or words, and the fourth, or Vaikhari, is the articulation of intelligible sentences. Vaikhari represents the goddess of speech.

VAIKUNTHA LOKA :Heaven of gods like Vishnu, Krishna and others. In Puranic literature, it is described as the eastern peak of the (mythical) Meru mountain.

VAISHYA :The trading and agricultural class in ancient India comprising one of the four categories of Varnashram (q.v.).

VAIVASVATA MANU :Seventh and the present Manu (q.v.). He is said to be the son of Surya (q.v.) and the father of Ikshavaku, the founder of the solar race of kings, to which Rama (q.v.) the king of Ayodhya, belonged.

VAKRA :Retrogression (q.v.)

VAKRA GATI :Retrograde motion.

VALMIKI :The celebrated sage who authored the Ramayana, which he in Vedic phrase is said to have "seen". He himself is represented as taking part in some of the scenes he describes. According to the legends, he was abandoned by his parents at birth and was found by some wild mountaineers who taught him the art of robbery. He became a highwayman but later turned to spiritualism. He had his hermitage at Chitrakuta where he received the banished Sita (q.v.) and educated her twin sons, Kusa and Lava.

VANIKA :A beggar; a mendicant.

VAPI YOGA :A planetary combination formed by all planets either in Panaphara (q.v.) or in Apoklima houses. It makes the individual born under it find buried treasure which he does not share with others.

VARAHA :[Varaha = a boar; superiority]. The boar avatara of Vishnu when he raised Earth from the bottom of the sea with his tusk.

VARAHAMIHIRA :An astronomer who was one of the nine gems in the court of Vikramaditya of Ujjain. He authored Brihat Samhita, Brihat Jataka and various treatises on predictive astrology which are still considered valuable guides. He died around A.D. 587.

VARGA :[Division] Classification of planets in a natal chart under their six kinds of strength. (See Shad-Bala)

VARGOTTAMA :A planet occupying the same zodiacal sign in the Navamsa (q.v.) as in the natal chart. Such a planet becomes very powerful in bestowing its auspicious results.

VARNA :Class or caste. The four castes established under the code of Manu are Brahman (sacerdotal and learned class), Kshatriya (regal and warrior caste), Vaishya (trading and agricultural caste), and Sudra (service caste).

VARNASHRAMA :The Vedic society enjoines each individual, specially the Brahmins to pass through four stages in life, viz., Brahmacharya, the celibate studentship; Grihastha, the life of a householder; Vanaprastha, the dweller in the woods, when he passes his time as an anchorite, and Sanyasa, a recluse.

VARSHA PHALA :Annual horoscopy. Astrological prognostication pertaining to any special year.

VARUNA :The universal encompasser, the allembracer. One of the oldest Vedic deities, a personification of the allinvesting sky, the maker and upholder of heaven and earth. He is often mentioned along with Mitra who was related with day while Varuna ruled over the night. In later times, he was the chief among the lower celestial deities, often identified with Adityas. He is the god of the seas and rivers, and rides a Makara (q.v.). His symbol is a fish. He is the regent of the western quarter and presides over Shatabhisag asterism (q.v.). He is said to be the son of Kardam and the father of Pushkara. In a way, he is said to be the father of Sage Vashishtha (q.v.) whom he taught the mysteries. He is gracious even to those who have committed sins and bestows them forgiveness and blesses them with spiritual guidance.

VASANT SAMPAT :Vernal equinox.

VASI YOGA :See Vesi Yoga.

VASHISHTHA :[Vashishtha = most wealthy]. A patronymic. A celebrated Vedic sage, one of the 7 great Rishis, Saptarishis (q.v.), and one of the 10 Prajapatis (q.v.). The sage was the possessor of a 'cow of plenty,' Nandini, who had the power of granting him all things (Vasu) he desired, hence his name. He is said to have arisen in many ways. According to one version, he was a mind-born son of Brahma. The Rig Veda represents him and Sage Agastya to have sprung from Mitra and Varuna, respectively. The hymn says, "Thou, 0 Vashishtha, art a son of Mitra and Varuna, born a Brahman from the soul of Urvashi." Vashishtha. had been a family priest of King Sudas, of Harishchandra, and of the line of Ikshvakus. He was also a preceptor of Rama. The Vishnu Purana states Urja, one of the daughters of Daksha, as his wife, while the Bhagavad Purana gives him Arundhati as his wife. A law-book and another on yoga are attributed to him.

VASUS :A class of Vedic deities, 8 in number, chiefly known as the attendants upon Indra. They seem to have been personifications of natural phenomena. They are Aap (Water), Dhruva (Pole Star), Soma (Moon), Dhara/Dhava (Earth), Anil (Wind), Anal (Fire), Pratyusha (Light) and Prabhas (Dawn). Sometimes Aha (the deity presiding over day) is substituted for Aap. According to the Ramayana, they are the children of Aditi (q.v.). Vasus also stand for the number eight. As gods of light, Vasus preside over Dhanistha (q.v.), the 23rd asterism.

VASUKI :Sovereign of the Nagas, of serpents, who live in Patala. He is used by the gods and demons as the churning cord to be tied around the mountain Mandara which served as the central rod for the Churning of the Ocean allegory.

VASUMATI YOGA :A planetary combination constituted by Venus, Jupiter and Mercury, provided Mercury is not associated with any malefic, in Upachaya house from ascendant or with Moon. It produces possibilities for the individual to become a billionaire-

VAYU :Air, wind. The god of wind. One of the Vedic Trinity. He is associated with Indra and rides the chariot with him, Indra being the charioteer. Vayu is said to have sprung from the breath of Purusha, the Supreme Being. In another hymn, he is called the son-in-law of Tvastra. He is the regent of the north-western quarter where he dwells. Vayu is described as the father of Hanuman and Bhishma. He presides over Swati (q.v.), the 15th asterism. In Ayurveda, Vayu (or Prana) is one of the three humours of the physical system of the human body, the other two being kapha (phlegm) and pitta (bile).

VEDA

[Root: vid, to know or Divine knowledge]. Divine knowledge. The four ancient scriptures of the Hindus, whose antiquity has not yet been decidedly affirmed, -are probably the oldest records of human thought.

They are known as Srutis, i.e., what is heard or revealed as distinguished from Smritis, i.e., what is memorised and considered as the composition of human origin. Each hymn of the Vedas bears the name of a Rishi to whom the hymn is supposed to have been revealed. The compilation of the Vedas is attributed to Krishna Dwaipayana, or Vedavyasa, but he regards himself merely as "the compiler" and not the composer. The Vedas are said to have emanated like breath from Brahma, who is regarded as the soul of the universe.

All the Vedic writings are classified in two great divisions, viz., exoteric and esoteric: the Karma-Kanda, 'the department of action' the ceremonials, and the Jnana-Kanda, 'the department of wisdom.' The hymns and prayers come under the first, and the philosophical speculations of the Brahmans, especially of the Upanishads, under the second division. All are alike Srutis or revelations. Mantras, or Samhitas, and the Brahmanas are two distinct parts of the Vedas. To the Brahmanas are added the Aranyakas and Upanishads, mystical treasures which speculate upon the nature of Spirit and of God, and

exhibit a freedom of thought and ;peculation which give rise to various systems of Indian philosophy.

According to traditional belief, the Vedas are Apaurushaya, 'not of human origin,' so these are considered Srutis in their entirety, and the Rishis whose names are associated with different hymns are those seers to whom the hymns and mantras were revealed.

The Vedas are four in number, viz., Rig, Yajur, Sama and Atharva. The first three, according to Manu, have been "'milked out as it were from fire, air, and Sun." The Rig Veda is the oldest one; chief among the deities invoked are Agni, Indra or Vayu, and Surya. Among others Pitras, the heavenly fathers, Aditi , Varuna, Ushas (q.v.), Ashwinaus , Marutas , and Rudras can be included.

Aurobindo has suggested that the Vedic presentation of divine wisdom needs a fresh look. He states: "The hypothesis I propose is that the Rig Veda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature Worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race." (Cf. The Secret of the Veda, pp. 5-6)

VEDANGA :[Veda + Angas = the members of the main body]. Constituents of the Vedas. Six in number, necessary for understanding and proper sacrificial employment of the Vedas are (i) Sikshas, the science of pronunciation, (ii) Chandas, the science of prosody, (iii) Vyakarana, the grammar, (iv) Nirukta, etymology or glossary, (v) Jyotisha, astronomy and astrology, and (vi) Kalpa, the rituals.

VEDANTA :Esoteric and deeper teachings of the Vedas as propounded in the Upanishads and such other systems of thought. Uttara Mimarnsa, an important compilation attributed to Vedavyasa himself, constitutes an important source material for it. Sankara popularized the Vedantic thought and founded the Advaita philosophy as an outcome of this understanding. (See Sankar, Darshan)

VEDHA :An opposition, an impediment or an obstruction. In astrology, it refers to impediments to favorable transit effects of a planet.

VEDHA CHAKRA :A diagram which indicates if the transit effect of a planet is nullified by the presence of any other planet in any specific house.

VEDHAKA :Same as Chhadaka .

VENUS :See Shukra.

VESI YOGA :A planet other than Moon occupying the 2nd house from Sun sign produces Vesi Yoga; a similar occupation in the 12th house leads to Vasi Yoga. When Sun sign is flanked by planets other than Moon on both sides, it produces Obhayachari Yoga.

Persons born under Vesi Yoga are truthful, lazy, unbiased and rich. Vasi Yoga produces individuals skilled in many arts; they are charitable, strong, learned, renowned and glorious. These results get modified according to the planets, their nature, the houses they

own, and the houses in which the yoga is formed. In Obhayachari Yoga, the individual becomes an eloquent speaker, well proportioned in body, and delightful in temperament. He is popular, well received, wealthy and renowned.

VIBHUTI PADA :Third chapter of Patanjali's Yoga Sutras. Therein the seer speaks of the accomplishments possible by acquiring yogic faculties. Patanjali describes the method of acquiring knowledge about the solar system and the various planets; he also indicates the method of deciphering the significance of different omens as well as the language of birds and animals.

VIBHAVASU YOGA :A planetary combination formed by Mars either exalted or placed in the 10th house, exalted Sun in the 2nd house, and Moon along with Jupiter in the 9th house. It enables the individual born under the combination to get an adorable wife and lead a happy personal life. He will be rich and will occupy a high status in life.

VIBHAWA :The 2nd year in the cycle of 60 Samvatsaras . It is ruled by Brahma. Persons born during this year are always agitated; they become smugglers but acquire much wealth and are helpful to others.

VIDYA :Wisdom, learning. Ancient religious scriptures speak of Vidya and Avidya. The latter is caused by a special attribute of nature (See Prakriti) which produces illusion and the individual fails to recognize his real nature. Vidya refers to self-awareness, understanding of the real nature of Atman (q.v.), the esoteric laws of manifestation. Vidya itself is classified as Para Vidya and Aparā Vidya, the former signifying inner, or esoteric, knowledge, and the latter, the outer, or exoteric, knowledge of things around oneself.

VIDYUTA YOGA :A planetary combination formed by the lord of 11th house in exaltation along with Venus occupying a cardinal house in relation with the house occupied by the ascendant lord. It makes the individual charitable, affluent, and enables him to occupy a high status in life.

VIJA :See Bija.

VIJAYA :[Vijaya = victory]. The 27th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. During this auspicious year, famous persons are born who are successful in different walks of life.

VIJANAMAYA KOSHA :One of the finer sheaths of human personality. It receives vibrations from subtler planes, under whose impulse the feeling of egotism is aroused and developed.

VIKARI :The 33rd year in the cycle of 60 Samvatsaras (q.v.) ruled by Vishnu. Persons born during this year suffer from blood diseases. They are afflicted with bilious irregularities, are fond of forests and are devoid of any respectable financial status.

VIKARATANA :[Vi-krit = to cut into parts, or to divide]. 'Shorn of his rags.' A name given to Sun because his radiance was shorn by Vishwakarma (q.v.) to make him adaptable to his wife, Sanjna, who could not bear Sun's inherent effulgence. Vikaratana is actually an initiatory rite performed under special conjuncture for special inner enfoldment.

VIKRITI :The 24th year in the cycle of 60 Samvatsaras (q.v.) ruled by Vishnu. The individual born during the year is humorous, skilled in dance and music, is charitable, self-respecting, and luxurious in living style.

VIKRAMA :The 14th year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Brahma. Persons born during this year are contended, renowned, self-controlled, courageous, and religious.

VIKSHEPA/SHARA :Celestial latitude.

VILAMBI :The 32nd year in the cycle of 60 Samvatsaras (q.v.). It is ruled by Vishnu. Persons born during this year are lazy, afflicted with maladies, and burdened with family responsibilities.

VILOMA :See Anuloma.

VIMSHOTTRI DASA :The system of planetary direction (q.v.) with a 120-year span and the planetary ruler ship determined on the basis of Moon's position in an asterism at the time of birth. Ashwini gives the ruler ship of Ketu; the order of subsequent ruler ships and the period of their ruler ships are as follows:

Ketu-7 years; Venus-20 years; Sun-6 years; Moon-10 years; Mars-7 years; Rahu-18 years; Jupiter-16 years; Saturn-19 years; and Mercury-17 years.

VINA YOGA :See Sankhya Yoga. This combination makes an individual fond of music and dance, and skilled in several fine arts.

VINAYA :Prayer. In Buddhism, it refers to the canons of monastic discipline.

VINITA :A daughter of Daksha, the wife of Kashyapa, and the mother of Aruna, the charioteer of Sun and Garuda, the vehicle of Vishnu.

VIRAJ :Radiant; belonging to the royal or the military class. First progeny of Brahma. His birth is described in different ways. The Rig Veda states that Viraj sprang from Purusha, and from Viraj sprang the Purusha. Manu claims that Brahma created Viraj, from one half of his body from whorij Manu himself arose and created the world. According to Puranic stories, having become male and female, Brahma produced from the female, the male power-Viraj, who then produced the first Manu Viraj, the male half of Brahma is supposed to typify all male creatures, and Sat-Rupa, the female half, all female forms.

VIRANCHI :A name of Brahma.

VIREODHI :The 23rd year in the cycle of 60 Samvatsaras (q.v.) ruled by Vishnu. The individual born during the year is fearless, rebellious, fond of flesh-foods, yet he is ethical, respectful, and respected in his society.

VIRODHKRITA :The 45th year in the cycle of 60 Samvatsaras (q.v.) ruled by Rudra. Persons born during the year are unstable, unpredictable, and defiant of authority.

VIRUPA :Unnatural, deformed; a demon.

VISHAKHA :The 16th asterism extending from 2000 00' to 2130 20' of the zodiac. It is ruled by Jupiter, and its presiding deity is Agni, fire. It is classified as service class, a male by sex, a tiger by species, a demon by temperament, a cow by animal type, and is related with the eastern direction. Its basic motivation comes from Dharma, righteousness or religious duties, and its primary attribute, guna, is Tamas, stagnation. A potter's wheel is the symbol assigned to it.

Vishakha prepares the individual for the impending changes and reorients him psychologically in a radical manner.

VISHNU :[Root: Vish, to pervade]. That which has expanded. The second god of the Hindu Trinity. His primary task is the preservation of the universe. In the Rig Veda, Vishnu is considered a manifestation of solar energy, described as "striding through the seven regions of the universe in three steps and enveloping all things with the dust of his beams." The three steps stand for fire, lightning, and Sun; or the three phases of Sun in its rising, culmination and setting state. Vishnu is the embodiment of Sattwa Guna (q.v.). As a preserving and restoring power, he manifested himself to the world in a variety of forms, called avataras (q.v.). These avataras are 10 in number, but the Bhagavad Purana mentions them as 22 and adds that in reality they are innumerable. Rama and Krishna were his seventh and eighth avataras, respectively.

Vishnu is represented as a comely youth of dark-blue colour. He has four arms, beating a conch, a discus called Sudarshana, a club, and a sword. On his breast is a peculiar mark called Sri Vatsa and the jewel Kaustubha, and on his wrist is the jewel called Syamantaka. He is sometimes represented seated on a lotus with his consort Lakshmi, or is depicted reclining on a leaf of that plant. On another occasion, he is described reclining on the serpent Seshanag, and at other times he is shown riding on his vehicle, Garuda.

He is called Narayana, meaning one who floats on water. He is associated with the watery element. His devotees have given him one thousand names, compiled as Vishnu

Sahasranama, a religious scripture of great merit. Vishnu, in the form of Krishna, proclaimed: "Having created the universe and unsoiled it, I remain."

VISHNU YOGA :A combination formed by the lords of the 9th and 10th houses as well as the lord of the Navamsa (q.v.) sign lord of the 9th (all three) posited in the 2nd house. It makes the individual favored in an important way by the state. By nature, he is patient, is erudite, skilled in debating and is an engaging conversationalist. He becomes rich and lives for long.

VISHISHTHADVAITA : 'The school of Hindu philosophy emphasizing qualified monism as preached by Ramanujacharya.

VISHTI :An inauspicious Muhurtham (q.v.) represented as an ugly female demon born out of the wrath of Mahadeva. Vishti is represented as a repulsive figure with seven necks, seven arms, three legs, and a tail, riding a ghost. As a destructive apparition, she appears as Jwalanana, whose breath is fiery, Karali, formidable, Ghora Rudri, frightfully angry Maha Jihwa, long-tongued, Badavamukhi, tormenting face, Maari, devastating plague, and Yamajihwa, deadly-tongued.

Her malefic face adversely affects certain lunar days. In election astrology (muhurtam), it is 'advised to avoid the time sensitive to Vishti. In Horary astrology also, Vishti plays an important role.

VISHUVAT VRITA :Equator.

VISHWA :The manifested universe; Earth.

VISHWAMSA :One-twentieth part of a zodiacal sign, each equal to 10 30'. The ruler ship of these portions is assigned according to a special rule. The first Vishwamsa of all cardinal signs begins with Aries, of all fixed signs with Sagittarius, and of all common signs with Leo. The rest are counted off seriatim from these signs.

VISHWADEVA :The universe personified as a god; the presiding deity over Uttara Ashadha A particular group of ten deities supposed to be the sons of Vishwakarma (q.v.).

VISHWAKARMA :[Vishwa = universe; Karma = creator] Omnificent. Originally, an epithet of any powerful god, as of Indra and Surya, but subsequently, represented as a personification of the cosmic creative power. The Rig Veda described him as the one "all-seeing god, who has on every side eyes, faces, arms, and feet, who when creating heaven and earth, shapes them with his arms and wings; the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals." In the Vedic hymns, he is said to sacrifice himself or to himself, which the commentators, the Nirukta, explained to imply that Vishwakarma first of all offered up all worlds in a general sacrifice (Sarvamedha) and ended by sacrificing himself. He is the artificer of the gods as well as the maker of their weapons. He revealed the science of architecture and mechanics (Sthapatya-veda).

According to Puranic descriptions, Vishwakarma was the son of Prabhasa, the eighth Vasu, by his wife Yoga-Siddha. His daughter Sanjna (q.v.) was married to Sun. As Sanjna was unable to bear the effulgence of Sun in his primeval radiance, Vishwakarma sheared his rays, from which he formed the discus of Vishnu, the trident of Shiva, the weapons of Kubera, the lance of Kartikeya, and the weapons of several other gods. Vishwakarma is also represented as having made the great idol of Jagannatha.

In his creative capacity, he is also designated as a Prajapati, and is said to be a mind-born son of Brahma. He is identified as Tvashta (q.v.). The name Vishwakarma also refers to Sun's ray which is said to provide light and heat to Mercury.

VISHWAMITRA :A Vedic sage who was born a Kshatriya in a royal family but by his severe austerities raised himself to the Brahmin caste and became one of the Saptrishis (q.v.). According to the Rig Veda, he was a son of king Rusika, but later authorities make him the son of Gadhi, the king of Kanyakubja. He tasted his first great humiliation when sage Vashistha refused to part with his cow, Kamadhenu (also known as Nandini) and all

efforts to take it forcibly were thwarted. Vishwamitra felt that Vashishtha's supremacy and power ensued from his Brahmanic origin so he engaged himself in severe penance, tapas, and finally succeeded in his efforts.

His austerities made Indra nervous lest he usurp Indra's throne. Menaka, a celestial nymph, was sent to distract Vishwamitra from his tapas, in which she succeeded. Their amour resulted in the birth of Shakuntala (immortalised by Kalidasa in an epic of same name) who gave birth to Bharata who lent his name to India and made it known as Bharatvarsha. Vishwamitra finally attained so much of spiritual power that he sent Trishanku alive to the heavenly world. Vishwamitra was an early teacher of Rama whom he took away at an' early age to his hermitage to get rid of Rakshasas (and to impart to Rama valuable lessons in arms). He was a priest of the solar dynasty of kings yet he put Harishchandra, who belonged to this lineage and had taken a vow of absolute truthfulness, to immense hardships to test his will to uphold his vow. Vishwamitra is also associated with several hymns in Rig Veda, including those which contain the Gayantri Mantra.

VISHWARUPA :An epithet of Vishnu in the form of universe, wearing, all forms; omnipresent and universal.

VISHWAVYACHA : ray of solar light which is said to irradiate Mercury.

VRISHA/VRISHABHA :Also known as Vrishabha. The second zodiacal sign, Taurus (q.v.). It also refers to the 15th year in the cycle of 60 Samvatsaras (q.v.) ruled by Brahma. Persons born during this year are stocky in build with coarse hair and small palms. They bring disrepute to their family, yet they earn much money.

VRISCHIKA :Scorpio, the 8th zodiacal sign. It extends from 2100 to 2400 of the zodiac. It is ruled by Mars, and Moon is debilitated here. It is classified as a fixed sign, female by sex, watery by element, and related with the northern direction. It is connected with the generative organs. It is a highly mystic sign leading both to intense selfishness as well as to great occult attainments.

VRITTA :Vritta, as mentioned in the Vedas, is a demon of drought and uncongenial weather with whom Indra is constantly at war and forcing him to release the rains.

Vritta represents obstructers, opponents, who cover the truth, and does not let the clarity of an illumined mind penetrate it. Indra, as the illumined mind, has to destroy it before attaining heavenly bliss of perfect clarity of the primeval truth.

VYANA :One of the vital airs circulating or diffusing in the body.

VYASA :[Vyasa = to amplify, arrange, compile]. One who expands or amplifies; an interpreter, rather than a revealer, because what he reveals, interprets, explains or amplifies is a mystery to the profane. Vyasa, a generic term for great authors, originally referred to the seer who revealed the Vedas, composed the Mahabharata and compiled the Puranas.

There are said to be 28 Vyasa, the last one being the author of Uttara Mimamsa

VYATHIPATHA :An evil combination of importance in muhurtham (q.v.) consideration. Any undertaking commenced during this period meets certain failure. It is also the name of an Upagraha (q.v.).

VYAYA :Expenditure. The 12th house in a natal chart is related with it. It is known as the house of Vyaya, Vyayasthanam, or the house of expenditure. It is also the name of the 20th year in the cycle of 60 Samvatsaras (q.v.) ruled by Brahma. Persons born during this year are charitable, luxurious, respectful and very amiable.

YAJAMANA :A person who employs a priest or priests to perform yajnas (sacrifices and religious rituals) on his behalf and meets all expenses, including gifts and offerings (danam) to the officiating priest or priests.

YAKSHA :A class of celestial beings created by Brahma who attend on Kubera (q.v.) and guard his treasures. They do not possess any special attribute, but are considered inoffensive and harmless creatures delighting in songs and dances.

YAMA :Retainer; also called Dharmaraja, the king of justice. He is said to be the son of Vivaswat (the Sun) (q.v.). In the Vedas, Yama is the god of death. He is the regent of the southern direction, has green skin and is clothed in red. He rides a buffalo, armed with a ponderous mace and a noose to draw the life of victims.

In yogic literature, Yama stands for the first step in the eightfold path of yogic discipline. In astrology, Saturn represents Yama.

YAMA GANDHA/ YAMA-KANTAKA :An invisible planet; an upagraha (q.v.). Son of Jupiter and producer of auspicious results. Yama-Kantaka also refers to a duration lasting for about one-and-a-half hours to three hours, starting from 18, 14, 10, 6, 2, 26, and 22 grasis after sunrise, while during night time the order begins with 2, 26, 22 and follows the same sequence respectively for the weekdays, beginning with Sunday.

YAMARDHA :1/8th part of day or night time, each of which is assigned to a planet.

YAMOTVAR VRITTA

Longitude, meridian.

YANTRA :An instrument. Any device to obtain a result or to overcome any planetary maleficence.

YAV YOGA :A planetary combination formed by all malefic in 1st and 7th houses and all benefices in 4th and 10th houses. It makes the individual courageous and his mid-span of life is very happy.

YAVANA :The Greeks. The Puranas describe them as the descendants of Turvasu, who are associated with the tribes of north-west frontier. There were among the races conquered by King Sagara, one of the ancestors of Rama (q.v.) in astrological literature, reference is generally made to Yavanacharya who is believed to be the Greek philosopher Pythagoras of the Samoa Island.

YAYATI :The fifth king of the Lunar race, and son-in-law of Shukra (Venus) by his marriage with Devayani. Yayati possessed an amorous nature and is said to have transferred his decrepitude to his son in exchange for his youth. At the end, disenchanted with the life of indulgence, he returned youth to its rightful owner and retired to forests.

YEAR-SIDEREAL AND LUNAR :A calendar year of 365 days (366 days in a leap year) commonly divided into 12 months, beginning on January 1 and ending on December 31. A lunar year is equal to 12 lunar months. Astronomical year, or equinoctial year, or tropical year is the interval between one vernal equinox and the next. One sidereal year is the time taken by the earth to complete one revolution around Sun, measured in relation to the fixed stars.

YOGA :Combination. Deep and abstract meditation. Concentration of mind and contemplation on the Supreme taken together resulting in one's union with the Universal Spirit. Yoga discipline is associated with Patanjali. As part of Samkhya philosophy (q.v.) yoga is one of the six Darshans or schools of philosophy in India.

Astrologically, yoga refers to planetary combinations and their special results, which affect the life of an individual. In traditional Indian ephemeris, known as Panchangam, yoga is also the name of a particular division of time, which are 27 in number. This time-division is different from the asterisms, which are also 27 in number.

YOGA BINDU :A point located by adding the Nirayana latitude of Sun, Moon, and the beginning of the Pushyami Nakshatra, i.e., 930 20'. To get the Sayana longitude of the same, one has to add to it the Ayanamsa (q.v.) for the year. The point opposite to Yoga Bindu in a natal chart is known as Avayoga Bindu.

YOGA KARAKA PLANETS :The special proclivities or significations of planets. These are considered in several ways. The general significations of different planets are as follows:

Sun: Atnia, general temperament, health, capabilities, and wealth.

Moon: Citta (consciousness), mother, happiness, prosperity, royal favour, and wealth.

Mars: Valour, brothers, brothers' sons, diseases, abilities, land and landed properties.

Mercury: Buddhi, learning, intelligence, discrimination, mother's brothers, friends and colleagues.

Jupiter: Vidya, wisdom, knowledge, sons, wealth, and physical strength.

Venus: Kama-Vasana (sexual desire), wife, conveyance, ornaments, and general happiness.

Saturn: Longevity, misfortunes, and cause of death.

Rahu: Karmic impediments grandfather.

Ketu: Vairagya (renunciation), grandmother.

The planets also acquire special significations (karakattwa) in every horoscope. If the planets occupy their own houses, exaltation sign, or a friendly sign and are mutually related or are in Cardinal houses, they acquire auspicious significations. Planets in their exaltation sign placed in 1st, 4th, 7th and specially in 10th houses attain special significations.

Some planets are karakas (special causative potential) for certain specific houses in a horoscope which are as follow (figures in brackets show the house numbers in which that specific planet has special influence):

Sun (1), Jupiter (2), Mars (3), Moon (4), Jupiter (5), Mars (6), Venus (7), Saturn (8), Jupiter (9), Mercury (10), Jupiter (11), and Saturn (12).

In Jaimini astrology, karakattwa depends upon the longitudinal position of the planets overlooking the signs in which they are situated. The planet occupying the most advanced position in this way becomes Atma Karaka. (See Karkattwa) A planet simultaneously owning cardinal and trine houses also becomes a Yoga Karaka planet in order to produce very auspicious results.

YOGA NIDRA :The meditative sleep. The great illusory energy of Vishnu and the illusory power manifested in Devi as Mahamaya, the great illusion.

YOGA SUTRA :Aphorisms of Yoga. A treatise on Yoga usually associated with Patanjali. It contains four sections, viz., (i) Samadhi (meditation), (ii) Sadhana (practice), (iii) Bibhuti (accomplishments), and (iv) Kaivalya (liberation). The rules for practicing yoga are dated from a very ancient time, even prior to Patanjali. The doctrine helped to a great extent even Lord Buddha. Yajnavalkya was an early teacher of this meditational practice, whose name is also associated with Shatapatha Brahmana of Yajur Veda, Brihad Aranyaka and several other works on the subject.

YOGINI :A sorceress. Yoginis are eight female demons attending on Durga. The term also refers to a female practitioner of yoga.

YOGINI DASA :Refers to a system of Dasas. Yogini Dasa, which are eight in number, are Mangala, Pingala, Dhanya, Ishramari, Bhadraka, Ulka, Siddha, and Sankata. The prevailing Yogini Dasa at birth can be worked out by counting the number of birth-asterism, adding 3 to it, and dividing the total by 8. The remainder gives the Yogini Dasa to commence. The planets and the number of years assigned to them under this system are as follows:

Moon-1; Sun-2; Jupiter-3; Mars-4; Mercury-5; Saturn-6; Venus-7; and Rahu-8.

The number of years assigned to them for ruler ship is the same as in the above order, i.e., 1 year for Moon, 2 for Sun, 3 for Jupiter, and so on.

YONI :Womb and female generative organ. Alone Or in combination with Linga , it is an object of worship for the followers of the Shaktas. The term also refers to a place of birth, origin or generative cause. The word is also used to indicate family, stock, race, birth, form of existence, or species as in the case of Manushya Yoni, i.e., human kind.

YUG YOGA :See Samkhya Yoga. Persons born with this combination in their natal chart are arrogant, drunkards and tend to begging.

YUGA :Literally a yoke. An age. The exoteric classification gives 4-Yugas, viz., Krita or Satya, Treta, Dvapara, and Kali. The esoteric cycles regard Kali as the balancing point of greatest materiality in a series of 7 cycles retracing the Yugas until the age of regained innocence, Satya, is realised. Technically, a Yuga is a very small part of a kalpa (q.v.). 71

Maha Yugas form the period of the reign of one Manu which equals to 306,720,000 years. A Day of Brahma consists of 4,320,000,000 mortal years with an equal length of Pralaya or Night of Brahma. An Age of Brahma or Maha Kalpa equals 100 years of Brahma at 3,110,400,000,000 years each. The total is given as the period of a solar universe during its Manvantara, with probably an equal period of dissolution or rest. It is said that only about 5,000 years have so far advanced in the Kali Yuga of the Fifth Race, with 4,27,000 years pending. The periods spent in the subtler ages are enormously longer than those spent in the grosser. The Yugas apply to every division of manifestation from a planetary chain to birth and decay of a nation. There is a definite overlapping of racial Yugas. Ages, cycles, Yugas are not measured by physical changes but by stages of consciousness and many factors may affect the duration. Blavatsky indicates that all exoteric figures must be merely approximations, even if correctly interpreted. (See Manvantara, Kalpa and Kala)

YUGMA :Even.

YUGMA YOGA :A planetary combination formed by the lord of the 4th in 9th along with some benefic and Jupiter expecting it. A person born under this combination receives valuable gifts from the state and from persons in authority, and leads a happy and affluent life.

YUPYOGA :A planetary combination formed by all planets in ascendant, 2nd, 3rd, and 4th houses. It makes the individual religious, charitable, generous, and he performs many important rites.

YUVA :The 9th year in the cycle of 60 Samvatsaras

ZODIAC :An imaginary belt stretching about 8' north and the same distance in the south of the ecliptic (q.v.) in which all planets, including Sun and Moon, remain during their revolution around Earth (in geocentric system). In the case of Moon, the deviation is only ± 50 . This belt is divided into 12 equal parts of 300 each, represented by individual signs \pm called a Rasi (q.v.) or the sign of zodiac. Sayana or tropical signs of the zodiac start from the point of intersection of the ecliptic and the celestial equator, while Nirayana or the sidereal zodiac (q.v.) starts from the fixed origin. The tropical longitude of any planet minus precession or ayanamsa (q.v.) on any specific date gives the Nirayana longitude of the planet. There is no universal agreement on the meeting point of the Nirayana and the Sayana zodiac, but the widely accepted date of coincidence, according to N.C. Lahiri, in India is A.D. 285. The 12 signs of the zodiac are highly occult divisions of the firmament, connected with many mythologies and esoteric teachings. Very strong supra physical, well differentiated esoteric impulses radiate through them, which vitally affect the universe, Earth, and life on this planet. Information about these impulses is given in religious scriptures in a garbled and veiled manner. Blavatsky states that the 12 signs of the zodiac are connected with the 12 sons of Jacob. Other scriptures also relate the zodiacal signs with mythological beings personifying powerful spiritual and supernatural forces. She even mentions that wherever the world religions mentioned the number 12, they mean the zodiacal signs.

The following are the 12 signs of zodiac, with their presently believed basic significance:

1. Aries: Ram, Mesham. Action less but with potency for action. The primeval cause of material existence but the seed of causation has not fructified to become the tree of life.
2. Taurus: Bull, Vrishabham . The basic strife for creative union. Cosmic energy begins to flow at this stage: force as well as matter, both, are generated, which are necessary for causing action.
3. Gemini: Twins, Mithunam. Duality. In fact, a trinity representing Father, Mother and the Holy Ghost; three guans (q.v.), viz., Sattwa, Rajas, and Tamas, or harmony, activity and dissolution, respectively; Trimurti, comprising Brahma, Vishnu, and Rudra, or creation, preservation and assimilation, respectively. It stands for Mahat, the cosmic intelligence.

4. Cancer: Crab, Karkatam. Archetypal ideation. Differentiation between land and water; also the differentiation of the vehicles of consciousness. The four levels of consciousness, the four directions of space, and the four heads of, Brahma (q.v.) are all related to it.
5. Leo: Lion, Simham. The culmination of evolutionary ideational process. It represents God Incarnate in the material world. The individualized man has all the potential of the Supreme Being, but his powers are restricted. The Divine Essence assumes a creative role, like cosmic electricity, Feat .
6. Virgo: Virgin, Kanya. Represents the Virgin Mother, Shakti, (q.v.). Consciousness in bondage but with an understanding that the shackles can be cast away. It represents Shakti or Mahamaya, controlling and guiding the six primary forces in nature. It materialises the cosmic electrical energy. The natural law of motion, of action and reaction, which acting on the life-principle becomes the Law of Karma (q.v.).
7. Libra: Balance, Tula. Blavatsky considers it as the 36 tat was born of Avidly (q.v.), spiritual ignorance. At this stage, the centrifugal force, symbolized by the father, and the centripetal force, symbolized by the mother, are in balance. It joins the evolutionary outgoing path (Pravritti Marg) with the evolutionary ingoing path (Niuritti Marg).
8. Scorpio: Scorpion, Vrishchikam. Incubation of the Serpent Energy, Kundalini (q.v.) which provides impetus for spiritual growth and enables control over hidden powers of nature. Scorpio refers to the recognition of the Divine Spark, hidden within oneself and all forms of manifestation, and expresses the strife to reveal it. Sagittarius: Archer, the truth seeker, bhanulDhanvi (sk). Dharma of the cosmic deity. It enables the Divine Spirit to illumine the inner man. It aims at psychic transformation.
10. Capricorn: Crocodile, unicorn, goat, Makara (sk). Esoterically, it is the impulse in an individual to join ' occult hierarchy. At this stage, the inner light concealed under the deceptive mask begins to shine forth and the limitations of manifestation begin to crumble down. The bridge between the man and the superman.
11. Aquarius: Water carrier, Kumbha. Human will now begins to transmute into divine will. Aquarius relates to two aspects of the creative process, complete annihilation of the past evolutionary course, and the birth of a new race or the beginning of a new life. It stands for a radical change involving purification of materialistic desire and giving a new direction to life.
12. Pisces: Fishes, Meenam. The influence that confronts the manifesting soul with the enormity of cosmic existence, the knowledge of which annihilates all material dross in it and peace returns to it. Pisces represents the deluge in which the seed of future evolution is preserved.

XXIV CLASSICAL JYOTISH / VEDIC ASTROLOGY TREATISES/BOOKS/TEXTS

Treatises on Nativity

- Skanda Hora or Jyotishmati(God Brahma)
- Brihat Prajapatya (Daksha Prajapati)
- Leghu Prajapatya (Daksha Prajapati)
- Vasishta Hora (Sage Vasishta)
- Garga Hora (Sage Garga)
- Kousika Hora (Sage Viswamitra)

Sounaka Hora (Sage Sounaka)
Brihat Parasara Hora Sastram (Sage Parasara)
Surya Hora or Surya Jatakam or Suryaruna Samvadam (Sage Surya)
Jaimini Sutram (Sage Jaimini)
Brigu Sutram (Sage Brigu)
Vedanga Jyotish (Lagadha)
Yavaneswara Hora or Yavanajataka (Sage Yavaneswara)
Vishnugupta Hora (Vishnugupta, also known as Canakya)
Satyacharya Hora (Satyacharya)
Jeevasarma Hora (Jeeva sarma)
Srutakeerti Hora (Srutakeerti)
Sidhasena Hora (Sidhasena)
Maya Hora (Maya)
Sphujidwaja Hora (King Sphujidwaja)
Meenaraja Hora or Vridha Yavana Hora (King Meenaraja)
Saravali (Kalyana Verma)
Brihat Jatakam (Varahamihira)
Phala deepika (Mantreswara)
Hora Saram (Prithu Yasa)
Sarvartha Chintamani (Venkatesa Daivajna)
Hora Ratna (Acharya Balabhadra)
Jataka Parijatam (Vaidyanatha Deekshita)
Chatkara Chintamani
Kashyapa Hora
Poorva Kalamritam (Ganaka Kalidasa)
Uttara Kalamritam (Ganaka Kalidasa)
Suka Nadi
Deva Keralam or Chandra Kala
Tajaka Neelakanthi (Neelakantha)
Pranasanushata Padhati
Prasna Ratna
Prasna Margam (Panakkattu Sankaran Nambootiri Brahmin)
Daivajna Vallabha (Varahamihira)
Kaalaprakashika

The Yavanajataka (Sanskrit for Saying (Jataka) of the Greeks (Yavanas)) is the earliest writing of Indian astrology. ...

Treatises on Hindu Electional Astrology

Adbhuta Sagaar
Brihannarad
Brihatdaivygyaranjan
Brihatjyotisaar
Daivygyamanoranjan Daivygyamanohar Granth
Ganak Mandan
Gian Manjari
Hindu Electional Astrology (V K Shridhar)
Jaganmohan Granth
Jyotiprakash

**Jyotirnibandh
Jyotish Ratan
Jyotishsaar
Jyotish Chintamani
Jyotirvidabharnam
Kaal Khanda
Kaal Nirnaya Deepika
Kaal Prakashika
Madhaveeyam
Muhurtarnava
Muhurt Bhaskar
Muhurt Chintamani (Daivygya Ram)
Muhurt Darpaan
Muhurt Deepak
Muhurt Deepika
Muhurt Ganpati
Muhurt Kalpadrum
Muhurt Maala
Muhurt Manjari
Muhurt Martanda
Muhurt Muktaavali
Muhurt Prakash
Muhurt Padavi
Muhurt Saagar
Muhurt Sangraha
Muhurt Tattva
Muhurt Tattvapradeep
Muhurtarnava
Rajmartanda
Ratan Koosh
Ratanmaala
Samarsaar
Shiv Swarodaya
Vaivahaar Pradeep
Vivah Kautuhal
Vivah Patal
Vivah Pradeep
Vivah Saar
Vivah Vrindavan
Vyvahaarochchya
Yoga Yatra
Vyvaharsaar
Muhurtha malya**

Samhitas — treatises on mundane, portents, omens, meteorology etc.

**Brahmarshi Samita
Brihaspati Samhita**

Brihat Samhita
Parasara Samhita
Garga Samhita
Rishiputra Samhita
Guru Samhita
Kashyap Samhita
Lomasha Samhita
Naagarjun Samhita
Narad Samhita
Shakalya Samhita
Samaas Samhita
Samhita Pradeep
Samhita Sidhhanta
Satya Samhita
Sur Samhita
Vaikhaan Samhita
Vasist Samhita

Garga Samhita (The narrations of Garga) is a book written by the sage Garga and deals with the life of Krishna.

Siddhanta — Astronomy and Mathematics and its application to astrology

Ancient Surya Sidhanta (Maya)
Brahma Sidhanta (God Brahma)
Lomasa Sidhanta (Sage Lomasa)
Poulisa Sidhanta (Sage Poulisa)
Pitamaha Sidhanta (God Brahma)
Vasishta Sidhanta (Sage Vasishta)
Vridha Vasishta Sidhanta (Sage Vridha Vasishta)
Garga Sidhanta (Sage Garga)
Parasara Sidhanta (Sage Parasara)
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Modern Surya Sidhanta (Aryabhata II)

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Nadi Astrology
Navamsha, the Searchlight
The Use of Navamsha in Astrology
Astrology and Professions
Eastern Astrology for Western Mind
Vedic Astrp;pgy
Three Hundred Important Combinations
Astrology, Destiny & The Wheel of Time
Vedic Remedies in Astrology
The Circle of Stars
Deva keralam
Nakshatra Based Prediction
The Essentials of Vedic Astrology